

The Sabbath Recorder.

EDITED BY GEORGE B. UTTER.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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The Recorder.

For the Recorder.

THOUGHTS ON THE PERPETUITY OF THE SABBATH.

NUMBER SIX.

The Decalogue Unrepealed.

It is admitted by all who know any thing respecting law, that there are only two ways in which an authoritative law can cease to be binding upon all for whom it is designed. It must contain some express limitation in the first enactment, or it will require the same authority to repeal it that first enacted it. Read the Decalogue; what is there in it that limits its application or duration? Its inspired preface asserts the Almighty God to be its author, by appealing to the then most recent manifestation of his power and government; and then every word of the code is applicable to every family of man on the face of the earth—to Gentiles as much as to Jews. To repeal it would be to dissolve all the bonds of moral society; the fair face of Christendom would be broken into ten thousand fragments, and reduced to the condition of those Mahomedan hordes of bandits who rob, enslave, ravish, and murder all other families that they can subdue beyond the limits of their own clan. In the law itself there is no limitation or exception hinted at. In the communications of Jehovah to Moses and Israel, attending its promulgation at Sinai, there is none. And so explicit are the sacred writers in their comments upon it, that they say, whosoever transgresses one of its precepts is guilty of offending against the whole law.

Unless God, then, shall see fit to repeal one or all of its precepts, they are all binding upon man as written by the finger of God upon the tables of stone. If Protestant Christian sects may moralize away the fourth, Papists may the second, and Mahomedans the sixth, seventh, and eighth, as by the traditions of their fathers they have done. Sin must lie at the door of all who do this, unless a repelling act can be found, having the stamp of divine authority. But where is it to be found? Now of none, professing Christianity, but Antinomians and the spiritualizing Perfectionists, that pretend that any part of the Decalogue is abrogated except the fourth commandment. Why fasten their objections upon this single precept?—The force of prepossessions; and the difficulties that cluster around its observance!

But to the argument.—I admit the authority of Christ and his Apostles as adequate to the change, if it had been made, because the great voice of God and the divine Shekinah, which attested the mission of every inspired prophet of God, attested theirs. To Moses it appeared at the burning bush; and in favor of the Aaronic priesthood, the pillar of a cloud upon the tabernacle; to Jesus, in the form of a dove on the day of his baptism; to the Apostles, on the day of Pentecost in divided spiral flames upon their heads.* The authority with which they spake, therefore, was equal to that which gave the law. But it is impossible to find the repealing sentence; nay, it is impossible to find a commission that includes it. Christ expressly disclaims such commission; (Matt. 5: 17); "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." What severer rebuke did he ever lay upon the Pharisees, than for making void the law of God by their traditions? (See Matt. 15: 3 to 9.) "Why do ye transgress the commandments of God by your tradition. Ye hypocrites! well did Isaiah prophesy of you, saying, 'This people draweth nigh unto me with their mouth, and honoreth me with their lips, but their heart is far from me. But in vain do they worship me, teaching for doctrines the commandments of men.'"

It is sometimes alleged, that the Saviour justified his disciples in violating the Sabbath law; and that, in making clay, and commanding the man whom he had healed to take up his bed on the Sabbath day, he set at nought the Sabbath law, himself. This was the charge the Jews alleged against him; but this Jesus sternly repelled, declaring his disciples' guiltless, not because he had abrogated or would abrogate the law; for he charges the Jews with misunderstanding it, saying, (Matt. 12: 5); "Have ye not read in the law, how that, on the Sabbath days, the priests in the temple profane the Sabbath, and are blameless." They would admit it was right for the priests to labor in the worship of God in the temple; his disciples were in the service of one greater than the temple. Again, (John 7: 23); "Ye on the Sabbath day circumcise a man. If a man on the Sabbath day receive circumcision, that the law of Moses should not be broken, are ye angry at me because I have made a man every while on the Sabbath day. Judge not according to the appearance, but judge righteous judgment." So also John 5: 16, "The Jews sought to slay him because he had done these things on the Sabbath."

* And I expect it will return at the gathering in of the Jews.

day. But Jesus answered, My Father worketh hitherto and I work," i. e. God, who instituted the Sabbath, although he rested from the works of creation, has ever been pouring out his blessings of providence and mercy upon man from then until now, and I am engaged in the same work while healing this impotent man. Was there ever a more triumphant refutation of a groundless accusation? So far from their being any appearance of abrogating the law, these instances were all related to show that Jesus set at nought the traditions of the Pharisees, and restored the Sabbath to the primitive design of the law, viz: the promotion of the glory of God and the good of man. Thus, when the ruler of the synagogue answered with indignation, because Jesus healed a woman of her infirmity, the Lord answered him, and said, "Thou hypocrite! doth not each one of you on the Sabbath day loose his ox or his ass from the stall, and lead him to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo these eighteen years, be loosed from this bond on the Sabbath day? And when he had said these things, all his adversaries were ashamed," as every such accuser of the Lord Jesus Christ ought to be.

As the Lord Jesus did not abrogate the law, so neither did the Apostles. Paul takes up this accusation, Rom. 3: 31—"Do we then make void the law through faith? God forbid: yea, we establish the law." He did not except the fourth commandment. Rom. 14: 5, 6: "One man esteemeth one day above another, another esteemeth every day alike," &c., is sometimes resorted to as a kind of covert to hide from a Sabbatarian argument; but none, I believe, feel any safety in it, because it makes as much against the first day as the seventh; so that it is generally admitted to refer to particular festivals. And all that can be gathered from it is, that Christians might or might not observe those festivals, as their own inclination or conscience dictated. The passage which makes the most plausible appearance of doing away the fourth commandment, is Colossians 2: 16—"Let no man therefore judge you in meat, or in drink, or in respect to an holy day, or of the new moon, or of the Sabbath days." I am willing to give this passage all the weight it can possibly have from the text. Disconnected, it would seem to be against the enforcement of a weekly Sabbath. But we have no right so to read any Scripture, nor indeed any book. We must "compare spiritual things with spiritual." (2 Cor. 2: 13), and thus "search the Scriptures." Taking this course, it is plain that the whole context, and every parallel passage, so fixes and limits the meaning of the passage, that it cannot be made to include the weekly Sabbath. In verse 14th, the Apostle speaks of these abrogated things, as against us, contrary to us, a shadow of things to come, but the body is of Christ. In the text, it is joined with meat and drink. In Ephesians 2: 14, 15, these things are spoken of as a partition between Jews and Gentiles, the enmity, the law of commandments contained in ordinances; and these are abolished in Christ's death upon the cross. Whatever they were, they were things that have kept Jews and Gentiles apart. The Decalogue is never so spoken of in the Scriptures. On the contrary, it is called by the same Apostle, holy, just, and good. The Sabbath is called "a delight, the holy of the Lord, honorable." But in the times of the Apostles there were sacred days among the Jews besides those which the laws of Moses enjoined, all which were sometimes called Sabbaths, annual rests. And to these, I have no doubt, the Apostle refers. So far from a weekly Sabbath being now contrary to us, against us, every sect of Christians has to have one, whether they hold it in theory or not. And however burdensome they may wish to represent the holy Sabbath of the Lord our God, (nicknamed Jewish,) their self-imposed burden, the first day, is as long to observe, and much more burdensome to enforce. S. D.

THE HIGHLANDS OF ETHIOPIA.

By Maj. W. G. Harris, of the Hon. E. I. Co's. Engineers.

We gave a notice of this book some weeks ago. A friend who has leisure has volunteered to examine it with reference to the religious character of the Abyssinians—especially their regard for the Sabbath. The article which we publish this week will introduce our readers to the country and its King. A succeeding number will make them acquainted with the religious customs of the people. [Ed. Rec.]

One of the fruits of the enterprise and far-reaching policy of Great Britain, has been the recent acquisition of Cape Aden. Along the entire coast of southern Arabia there is not a more remarkable feature than the lofty promontory of Aden, rising eighteen hundred feet above the ocean, into which dip numerous bare and rugged buttresses, of width only sufficient to afford footing to a corymb, and each terminating in a bluff inaccessible scarp. Rounding the stern peninsula, a magnificent western bay develops its broad expanse. Here ride the vessels of war composing the British Red Sea Squadron. Landing at Ras Marbut, a tortuous track of five miles conducts to the cantonment and town of Aden, the decayed capital of Arabia Felix, situate upon the sea shore, without either seed, water, or tree.

Aden, in its history and reverses, presents the type of many a mighty nation—it flourished and has fallen. So early as the reign of Constantine the Great, it was celebrated for its impregnable fortifications, its extended traffic, and its attractive ports. Little more than two centuries and a half have rolled away, since the decayed city ranked among the most opulent emporia of the East. The cape is hallowed to the Mussulman by the tradition that it was honored by the preaching in person of the arch impostor, Mahomet. Three hundred and sixty mosques once reared their proud heads amidst eighty thousand inhabitants. Turkey and Portugal, struggling for supremacy in the East, hotly contested its possession, until, no longer able to maintain their rivalry, Aden reverted into the grasp of its ancient masters, the Arabs, and became the retreat of the piratical hordes of the desert, in whose hands it lost its opulence and population; and the trade passed into the rival port of Mocha. At the period of British occupation, ninety dilapidated houses, giving shelter to six hundred impoverished souls, were all that remained to attest its ancient glories. Under the flag of old England, Aden has enjoyed a degree of happiness and security never previously experienced, even in the days of her greatest glory. Emigrants from the interior and exterior are daily crowding within the walls to seek refuge from the grinding oppression and galling burthen of insatiate native despots. In the short space of three years, the census augmented to twenty thousand souls, and substantial dwellings are springing up in every direction. A lucrative market to the manufactures of India and Great Britain is rapidly extending by the facilities attending communication with the opposite African coast, south of the Straits of Bab el Mandeb, from whence is exported myrrh, frankincense, precious gums, drugs, dry hides, gold dust, civet, ivory, rhinoceros horns, peltries, and ostrich feathers, besides coffee of the choicest growth. A wide field is opened for mercantile speculation, and it is not a little pleasant to contemplate the opportunity it affords for the improvement of Christian Abyssinia, and the Christianization of the more benighted and remote portions of Eastern Africa.

From Aden, now the metropolis of British Arabia, the Government determined to send an embassy on a commercial mission to Sâhela Selâssie, the King of Shoa, in Southern Abyssinia, whose capital is Ankober, in lat. 9° 34' 45" N.,—three hundred and seventy miles inland from the maritime town of Tajura, situated in lat. 11° 46' 35" N., which was reached by the embassy, in the Honorable Company's brig of war Euphrates, after a sail of forty-four hours from Aden. After exposure to some perils, and an exceedingly tedious and trying journey, the party reached their destination with the loss of but a single life, a Portuguese sergeant, who was stabbed by a Bedouin Arab.

After some tedious delay, the Embassy was favorably received by his despotic majesty, and continued to reside at his capital for eighteen months—from August 1841, to Jan. 1843,—making frequent excursions into the different parts of the kingdom, gathering extensive scientific, geographical, and commercial information, to be turned to account by the British Government, on whose behalf a treaty of commerce was established. And from two or three references in the history, we conclude a missionary of the Church of England is already established there.

These are important facts, and will undoubtedly lead to the most beneficial results to benighted Africa. Commerce has not only forced its way, but created markets and customers in many a wilder and more inaccessible portion of the globe than Christian Abyssinia. And opened the way for their improvement and civilization. In the absence of water carriage, the experience of many years has proved that the living ship of the desert is a machine of transport adequate to the most important traffic; and if once established, that traffic would, in a few years, bind the rude tribes of Africa, rulers, traders, and people, in the strongest chains of personal interest. The commercial convention between Great Britain and Shoa contained sixteen articles, which, being written in the native language and English, were read, commented upon, and fully approved, and the royal hand of Sâhela Salâssie annexed thereto. They involved the sacrifice of arbitrary appropriation by the crown of the property of foreigners dying in the country; the abrogation of the despotic interdiction, which had from time immemorial precluded the purchase or display of costly goods by the King's subjects; and the removal of penal restrictions upon voluntary movement within and beyond the kingdom, which formed a modification of the obsolete national maxim, never to permit a stranger who had once entered, to depart from Abyssinia! All of those evils had heretofore been in full force; but his Majesty declared his determination to annul them for the good of his people. This, in a kingdom where the essence of despotism pervades the land to its very core, is a great achievement of the King over the prejudices and customs of many generations' standing; and when we contemplate the extent and resources of his kingdom, a great boon to his numerous people. The hereditary provinces at this day subject to the King of Shoa, are comprised in a rectangular domain of one hundred and fifty by ninety miles, which area is traversed by five systems of mountains, whereof the culminating point divides the basin of the river Nile to the north from that of the Hawash to the south.

The Christian population of Shoa and Efat are estimated at one million of souls, and that of the Mahomedan and pagan population of the numerous dependencies, at a million and a half. Four hundred governors are appointed under the crown of Shoa; and these, with fifty guardians of the frontiers, conduct the affairs of the kingdom and its dependencies. All appointments are at the King's disposal—all rewards and distinctions come from the King's hands. In years of famine food itself is to be obtained alone from the royal gran-

aries; it is not therefore surprising, that those over whom one so absolute presides, should be meanly servile and cringing, and that they should, in their aspirations after power and place, mould their lives according to the despot's will. The King, however, has a merciful hand and his sceptre falls lightly upon the head of the offender. "I have before mine eyes the fear of God," is his frequent exclamation when passing sentence upon the culprit. Guilty of none of the cruelties or enormities which stain most of the other rulers of Abyssinia—accessible, not easily offended, even-tempered, patient in his investigations, mild and usually just in his despotism—he is universally adored in his own dominions, rather through love than through fear. Wise and warlike in his expeditions, he is feared and respected by all the adjacent tribes. During the reign of Asa Woosen, grandsire to Sâhela Selâssie, the independent states of Shoa and Efat were of very considerable extent. Throughout his long reign, it has been the King's favorite project to reunite the scattered remnants of the Christian population that marked the extent of the dominions of his forefathers. Swaying as he does, the destinies of millions, should his life be preserved we cannot but indulge a sanguine hope that under the influence of his new acquaintances, a great improvement will speedily take place in the social condition of his ancient Sabbath keeping people; a view of whom we propose to give our readers in a succeeding number.

DAYS OF OLD.

A Jewish paper published in London, called "The Voice of Jacob," has commenced a series of articles under the title, "Days of Old." The articles are designed to illustrate some of the most remarkable incidents in the history of that people, and to awaken a new interest by giving a vivid picture of those incidents. Presuming that many of our readers would be glad to visit, in company with a thoughtful and imaginative Israelite, some of those scenes in which Moses mingled, we shall occasionally copy from the articles. The first gives a description of

THE DEPARTURE FROM EGYPT.

The family of Merab was too little for the lamb; they made their count, and it sufficed for two households. Strangely mysterious did the scene appear to the young children, who marvelled that, at the wonted hour of rest, no preparations for rest were made; but men with girded loins, and sandaled feet, and staves that trembled in the stoutest hands, at that moment of excited expectation, surrounded the board, eating in haste the sumptuous repast of that one pet lamb, which on yesternight had been their own playfellow. For Merab was poor; among the flocks and herds of Goshen he possessed the scantiest portion: the spoiler's hand had fallen heavily on his substance, the task-master's scourge more heavily still on his lacerated shoulders. He was one of those who, by reason of civil bondage, had scarce lent an ear to the cheering voice of Moses; and the faint hope at one time awakened, too long deferred, had sickened his heart. Yet he obeyed; the lamb was duly slain, the lintel and the door-posts of his lowly house bore the sprinkling of a crimson dye; and leaning for very weariness of body and mind on the old staff that had supported his father's steps, he finished his portion of the mysterious meal; and in murmured accents of querulous impatience, not unmingled with discontent, was commencing a remark, when young Jabin eagerly interposed—and the tones of that voice were always music to the ear of Merab.

"Hush, father!—dear father! doubt not now, nought hath failed that the sons of Amram have spoken: nought shall fail, father; for He, the Eternal One, who hath seen our affliction and heard our cry, is able to deliver us. Oh, mistrust him not!" "Thou art right, Jabin," responds the neighbor who stood beside him. "The lip of eighteen summers speaks wisdom, Merab, when encouraging trust in the God of our father, Abraham. Let now thy first-born be thy teacher." But Jabin heeded not his words; faith in that Hebrew's bosom was even strong as sight; and now, on the very verge of the midnight hour, his eye, his ear, his whole soul, were turned in one direction; towards Thebes, beneath some of whose hundred gates his frame had often bent under the heavy load of brick, while the archway echoed to the thong that rent his tender flesh. Sought he vengeance? No, no; but he longed yet more to see the glory of Israel's Great Deliverer.

Merab sought to speak; but a sudden awe enchaind his tongue. Was it a rustling breeze that momentarily swept by, and gently shook the fragile dwelling? It came, and it is gone:—was it the angel's wing in his terrible mission? No time for words, no time for thought; that yell of horror, those shrieks of agony, bespeak the consummation of Egypt's woe; and from every side a crowd of frantic suppliants pour in upon the tents of Goshen—"Haste, haste!" they cry, "depart, depart! we be all dead men!" Jabin is every where; he has caught up the kneading trough with the unleavened dough; he has rolled the garments of the household into packages, proportioned to the strength of those upon whose shoulders they shall be bound; and many a glittering ornament, and many a piece of Egyptian gold, is wildly flung into them, by the distracted women who hasten his work. Just wages of Israel's hard toil! long unjustly withheld, now forced from the grasping hand by Him, whose is the silver, and whose is the gold! Jabin heeds not the treasure, freedom is the jewel that to his eyes out-shines the radiance of the sun; freedom, as the gift of the Eternal.

Oh, much to be remembered by Israel in all generations for ever!—yes, long as the sun and moon endure, shall Israel observe that night unto the Lord! Neither sun, nor moon, nor stars, shone then upon their path, as they left far behind the land of their captivity; but a majestic column of wreathed clouds, in the semblance of living fire, resting its base on the

horizon, and, towering to the zenith, illumined the night; and, when Israel had fulfilled the last sacred duty, by reverently lifting from their resting place the embalmed remains of Joseph, the pillar moved onward, and, laden with the little substance that had been his own, enriched by spoils which he never dreamed of gathering, surrounded by the many thousands of his fellow-bondsmen, while his wondering little ones clung to the folds of his vestment, Merab strode along; his heart drinking in the soft tones of Jabin's voice, while heavily laden, he sustained his mother's steps, and rapturously exclaimed, "Said I not truly? hath not the Eternal delivered Israel?"

CONSECRATION—DR. GRANT'S LAST MESSAGE.

A letter from Doct. Smith, giving the particulars of Doct. Grant's sickness and death, contains also an account of a very interesting conversation, in which the latter, a few days before his death, expressed his views respecting the obligations of Christians to the missionary enterprise. He was expecting to return to this country in the course of a few weeks; after speaking of the circumstances which made this visit necessary, and expressing his regret that it could not be avoided, he remarked that now the way was open for him to leave Mosul, he began to feel that his return to the United States might be blessed for good to himself and his fellow Christians. "We all need," said he, "to be more consecrated to our work; but, if I mistake not, our friends at home have little idea of pursuing their common employments with the unity of purpose which the gospel requires. They do not labor at their trades, in their counting-houses, and on their farms, with the single intention of thereby acquiring means with which to build up the kingdom of God; and they do not seem to understand the Scripture doctrine, that to extend their religion should be the first object of life. Should I succeed in bringing this view distinctly before those whom I shall address, and with whom I shall associate, may not God bless the effort, and thus lead some to devote themselves more unreservedly to his service?"

To many it will seem a mysterious providence that this beloved brother should have been cut off in the midst of his usefulness, and thus prevented from delivering to Christians in this country a message that few, alas! do not need. But "he, being dead, yet speaketh." Let us all, therefore, receive the admonition, remembering that it fell from the lips of one who stood, even while he uttered it, upon the confines of the eternal world. Now, doubtless, could he address us, would urge us "to be more consecrated to our work," by higher motives than any which it is given to man to know. And may the Holy Spirit, whose province it is to communicate just views of duty, as well as to inspire a willingness to do it,—give widespread and cordial reception "this last message" of our departed friend! [Dayspring.]

A HINT TO HEARERS.

A few years ago, when making a preaching-tour in Yorkshire, Mr. Rowland Hill paid a visit to an old friend, who said to him—"Mr. Hill, it is just sixty-five years since I first heard you preach, and I remember your text and part of your sermon." "It is more than I do," was his remark. "You told us," his friend proceeded, "that some people were very squeamish about the delivery of different ministers who preached the same gospel. You said, suppose you were attending to hear a will read, where you expected a legacy to be left you, would you employ the time when it was reading in criticising the manner in which the lawyer read it? No, you would not; you would be giving all ear to hear if anything was left to you and how much it was. This is the way I would advise you to hear the gospel."

EXCELLENT MORALITY—WHO WILL NEED IT?

"God has said, 'thou shalt not put a stumbling block before the blind,' and will he indeed allow you to swindle your neighbor out of his property because he is not good at a bargain? In the city of New Orleans we once witnessed the following incident. A very young girl was standing in the door of her father's warehouse with a silver pencil in her hand. A man passing by said, 'My child, give me that pencil, and I will give you this orange for it.' The offer was accepted, and the child ran to her father, and, with the utmost simplicity, reported what she had done. 'Villainous!' you exclaim: but let no person condemn this man, who holds it right to make a good bargain (as the phrase is) when an inexperienced person, or perhaps his neighbor's child falls in his way. [Ohio Observer.]

INCONSISTENCY.

"Thou that preaches a man should not steal, dost thou steal?" "Our Lord practised all that he taught," says Cyrian, "to leave without excuse the disciple who learns but performs not." Many of the professed followers and imitators of Christ, impose duties on others which themselves do not perform, praise virtues with which their own characters are unadorned, and rebuke sins which they themselves practice. They are indeed "anxious to know the lives of others," but "slothful to amend their own." Thus they put into the hands of transgressors the very excuse which they desire for continued disobedience to all the commands of God.

When will professing Christians learn, that they ought either not to preach, or else themselves to practice what they preach? How shocking the spectacle when we hear an individual echoing the denunciation, "Cursed be the deceiver that hath in his flock a male and a vowel, and sacrificeth unto the Lord an unclean thing," and then see him offer upon that sacred altar that very abomination. "He that hath an ear let him hear."

DEATH.—He that is well prepared for the great journey, cannot enter on it too soon for himself, though his friends will weep for his departure.

The Sabbath Recorder.

NEW YORK, AUGUST 15, 1844.

"BE WATCHFUL."

There has seldom been a time when Christian watchfulness was more needed than at present. The religious world is now in a state of fearful commotion. A strife for the mastery is going on between some of the leading ecclesiastical organizations, which must lead to important results for good or for evil. A variety of errors, wearing the garb of truth, have been promulgated for a time past; with a zeal unparalleled in the history of religious discussions. A freedom and latitude of inquiry is apparent, which portends great changes—changes which shall affect both the doctrines and practices of men. An impression pervades many communities, that we are on the eve of a conflict which shall develop things altogether new, and hasten the consummation of Jehovah's purposes. These impressions are not confined to enthusiasts or alarmists; they are felt by many of the most calm and far-seeing Christian observers. They should, therefore, be considered by all. And what should be their influence? They ought not to excite fears or discouragement among Christians; for such should know, that out of this convulsion, an overruling Providence can bring order and harmony. Truth never suffers from thorough investigation. On the contrary, its radiance and glory are increased by the trial. There must be multiplied "overturns," before He shall come and reign whose right it is. Instead of being discouraged, therefore, Christians should lift up their heads and rejoice; for their redemption draweth nigh. But there is, notwithstanding, great occasion for watchfulness. Times of change always require it; and the greater the change the more imperative the necessity. "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord." "Blessed are those servants whom the Lord, when he cometh, shall find watching."

WHICH IS THE SEVENTH DAY?

The Vermont Religious Observer copies from our paper of August 1, an article headed, "A Short Way with an observer of the first day as a Sabbath," and accompanies it with the following remarks:—

"The foregoing we cut from the Sabbath Recorder, a paper published at New York, and which we have just placed among our exchanges. It appears to be conducted with ability and candor, and advocates the sanctity of the seventh day, as the Sabbath now to be observed."

"We are pleased with 'short ways,' hence we will not enter into any discussion in reference to the observance of the seventh instead of the first day. The Sabbath Recorder will tell us which is the seventh day, and we will follow the truth on this point in a 'short way.'"

We thank the editor of the Observer for presenting his readers with the gist of the Scripture argument in favor of the sanctity of the seventh day, and will cheerfully comply with his request, by giving, in several "short ways," our reasons for believing that the day commonly called Saturday is the true seventh day from creation.

SHORT WAY No. 1.

Any mode of reckoning and naming which is universally adopted, is supposed to be correct unless there are reasons for doubting its correctness. Now all men—Jews who observe the seventh day, Mahomedans who observe the sixth day, and Christians who observe the first day—agree in calling Saturday the seventh day of the week, as if it were coincident with the original seventh day, and there is no reason to doubt the correctness of this naming. Therefore, we suppose that Saturday "is the seventh day from creation."

In regard to this species of argument, Bishop Butler, in his *Analogy*, says, "To us, probability is the guide of life." "In questions of difficulty, or such as are thought to be so, if the result of examination be, that there appears, upon the whole, any the lowest presumption on one side, and none on the other, or a greater presumption on one side, this determines the question, and will lay us under an absolute and formal obligation, in point of prudence and interest, to act upon that presumption." We do not make this quotation, nor use this argument, because we think it necessary in order to sustain the claims of the seventh day, but simply to show, that upon the lowest ground the seventh day is more likely than any other to be coincident with the original seventh day; and that reason, therefore, would require us to observe it.

SHORT WAY No. 2.

The language of one part of Scripture harmonizes with the language of every other part of Scripture. Now, in Genesis, "the seventh day from creation" is called the Sabbath; in the fourth commandment, the seventh day is called the Sabbath; in the Gospels and in the Acts of the Apostles, the day observed by the Jews at that time is called the Sabbath. Therefore, the day observed by the Jews at the time of Christ, the day enjoined in the fourth commandment, and the day sanctified at the completion of creation work, must be one and the same day, the seventh day of the week, the Sabbath.

SHORT WAY No. 3.

Every commandment which God has given can be obeyed. Now, God commands us to keep holy the seventh day, which can not be done if he has allowed such a confusion to take place in the reckoning of time that we can not tell which is the seventh day. Therefore, no such confusion has taken place as to excuse us from keeping the seventh day.

SHORT WAY No. 4.

For a man to say that God has given a commandment which can not be obeyed, is to charge

God with unreasonableness and folly. Now, those who neglect to keep the seventh day, under a pretence that they can not tell which day is the seventh, say that God commands them to do what they can not do. Therefore, such persons charge God with unreasonableness and folly.

In conclusion, we wish to say, that our duty to keep the seventh day does not rest upon our ability to count the revolutions of the earth and decide by this means which is the seventh day. God has commanded men to observe the seventh day; most men allow that Saturday is the seventh day; and all seem to know which is the "first day of the week." In such circumstances, we fear that the plea that they could not tell which was the seventh day, will have but little weight in the day of judgment. We can not but express our sorrow to find the editor of a "religious" newspaper, who ought to be a friend and supporter of the sabbatic institution, speaking of the uncertainty and indefiniteness of the day in such a way as most effectually to weaken the hold of all sacred time upon the hearts and consciences of men. Should he hereafter conclude, that there is sufficient definiteness about which is the seventh day, to encourage him to "enter into any discussion in reference to the observance of the seventh day instead of the first day," we shall be happy to meet him on Scripture ground. We say Scripture ground, because we believe that what is not built upon that will soon fall. The Bible should be our rule, and it should be so interpreted as to allow God to "be true," though it should make every man who has written on the subject, to be "a liar."

SPIRIT OF THE PRESS.

There has never been a time in this country when the subject of the Sabbath has received greater attention from the press than it is receiving at present. Nearly every one of our exchange papers contains some article, argumentative, hortatory, or illustrative, on the subject. These papers divide themselves into four classes, each of which deserves a notice.

One class—and it embraces most of the large and popular journals, which "receive honor of men"—is occupied in giving accounts of Conventions, notices of accidents that have occurred on Sunday, eulogies upon those who have been strict observers of the day, and anathemas against those who have profaned it. These, of course, are careful not to hint that any body doubts the sacredness of that day, excepting infidels and irreligionists. In some cases, they even prefer to lie under the charge of being inconsistent with themselves and careless about the truth, rather than to vindicate their own views, or to endeavor to instruct those who differ from them. Such journals, being altogether "non-committal," have the sympathy of those who are more than ready to give the approval of the multitude more than the approval of the Word of God.

A second class seem to be conscious that the first question—*which is the Sabbath day?*—ought to be first settled. Some papers of this class have admitted to their columns articles discussing the question. Among them, "The Rose," published at Bath, N. Y., lies before us, containing a long article in favor of the Sabbatarian view. The article is written with candor, and considerable force, and it can not fail to be useful in leading to inquiries on the subject. If all the papers that now talk so much about the Sabbath, would imitate the example of this one, we might hope that a foundation to build upon would finally be laid.

A third class of journals find it necessary to speak about the day of the Sabbath, but aim to leave an impression that no good will result from the discussion. The "Olive Branch," published at Boston, contains an editorial headed, "Which is the true Sabbath?" designed to point out some errors in the article of the Rose, to which we have just referred. The writer says, "In regard to the Sabbath, as to the day to be observed, or as to injunctions to keep sacred any particular day of the week, the New Testament Scriptures are strangely silent." After speaking of the long-continued practice of keeping the first day of the week, he says, "We cannot agree with the writer in the Rose, that any good will result from a discussion of this subject, much less that any thing will be gained by an attempt to adopt the Jewish for the Christian Sabbath." As the "Rose" will probably feel called upon to reply, we will not answer the article.

The fourth class includes those journals that deny the divine appointment of the first day of the week, and question whether the Sabbath was designed to continue under the Christian dispensation. These seem to have been aroused by the modern movements. The Liberator of August 2, contains an article from a correspondent, making some strictures on these movements, and noticing a discourse on the subject by one of the movers. Of one section of this discourse, the writer says, "The argument for the substitution of the first day of the week, instead of the seventh, was as unsatisfactory as that for the institution and authority of the Jewish Sabbath. The change was made because Christ rose from the dead on the first day of the week. That in the middle of the nineteenth century, the divine institution of the Christian Sabbath should, by a large body of the community, be based on such a fact as that, does not speak much in favor of the progress of theology or philosophy, in these enlightened times. He admitted that there is no express command from God for the substitution; but he asserted, that the substitution was made for the reason above stated, and that this substitution was sanctioned by heaven."

We are happy to see the discussion going on, and have no fear that the truth will suffer. Though some may attempt to conceal it, and others may boldly deny it, the final result will be favorable."

BAD ARGUMENTS.

An article is going the rounds of the papers, stating that the chaplain of the Maryland Penitentiary has taken great pains to find out from the convicts what was the commencement of the downward career of each of them; and that the result is, that 99 out of every 100 of them commenced the career of wickedness which brought them to prison by Sabbath-breaking. No doubt the pious chaplain believes this to be a sound conclusion, and a good argument in favor of keeping the Sabbath. But allowing him to be correct, what shall be said of the numerous similar calculations which have been made by the advocates of other objects? It is not uncommon to hear temperance lecturers attribute the downward career of nearly an equal proportion of prisoners to the use of intoxicating liquors. A lecturer on family government will probably claim that an equally large proportion commenced with disobedience to parents. And a lecturer on chastity will be sure to account for the fall of nearly as great a proportion from cherishing bad thoughts.

Now, the result of this kind of reasoning—or rather, asserting, without reason—we believe to be extremely injurious. It leads men to overlook the requirements of God's Word, and to think upon a course of action as right or wrong according to its probable consequences—consequences, of which, in many cases, they can form not the least conception, without the aid of Revelation. Acting in accordance with this kind of reasoning, a course of wickedness is often looked upon as a game of chance; and men enter upon it, or refuse to enter upon it, simply in the light of the question whether or not they can escape from the physical evils which are often connected with sin.

But is man left to grope his way through this world, amid temptations and dangers, by such light alone. We cannot think it. God has provided better means of safety. His Word is designed to be "a lamp unto man's feet, and a light unto his path;" it contains a law which is "perfect;" and it is able to make men wise unto salvation. If the time and thought expended in gathering statistics and calculating consequences, upon which, after all, little reliance can be placed, was devoted to explaining and enforcing the simple requirements of God, we apprehend that much more good would result.

If any inquire how we explain the facts of which so much is made, our answer is at hand. A wicked man is such because he disobeys God; and he that transgresses in one point will generally be guilty of all. If, therefore, such an one sees a prospect of pleasure or gain from breaking what he calls the Sabbath, he will break it; if his interest will be subserved by disobeying his parents, he will disobey them; in short, whatever sinful gratification he judges to be worth more than it is likely to cost, is greedily embraced. Hence, when one man asks him if he broke the Sabbath, another if he was intemperate, and a third if he was disobedient, his answer to each is in the affirmative. And here, according to the Doctors, is an illustration, that disregard for the Sabbath, disobedience to parents, intemperance, and licentiousness, have each of them brought to the prison 99 out of 100 of its occupants.

We should tremble to think that the Lord's Sabbath rested mainly upon such calculations; for we are sure that it would be a sandy and deceptive foundation. We believe that a good end will never sanctify bad means; and that the truth can not be advanced by falsehood or misrepresentation. We can not, therefore, sympathize with efforts built upon such estimates as we have here referred to. Our opinion is, that the best way to secure honor for the Bible and the Sabbath of the Bible, is for Christians themselves to honor them in practice and in theory.

EXTRACT FROM A LETTER.

Many months since an individual from Massachusetts came to this city in search of Sabbath publications. The reason of this was, that having recently embraced Baptist views, his Pedobaptist friends suggested, that they had the same authority for infant baptism that he had for the observance of "Lôrd's day," and that he might as well retain the one as the other. An examination of the Scriptures led him to reject both. Having never seen an observer of the seventh day, he visited the city, introduced himself to a brother, and seemed to be greatly comforted in the truth. He carried home with him a quantity of tracts and papers, but until recently nothing more was heard of him, and fears were entertained that he might have found the way of truth too narrow, unsupported as he was by the countenance of a single Sabbath-keeper. Last week a letter was received, from which the following extract is made:

"Our ministry here admit that the Bible is not sufficient to prove that the first day is the Sabbath, but claim that they can prove it by history, Strange proof for Protestants to use! One says he is keeping the Sabbath according to the commandment; he works six days and keeps the seventh; that God is not particular, if we keep the seventh part of time. And, says a deacon, after reading some tracts, 'I have got to be so old that I think I shall not change the day. What would my children say to see me harness my team on Sunday? They would say, Why not all go on together, and not have all this confusion; God is not particular.' Oh that word particular! Yes, if God's Word told me that He was not particular, but would suffer our own convenience, I for one would keep the day that others do. But God says to Moses, 'See that you make all things as I showed you.' He did not tell him to do as he pleased, for he was not particular. But blessed be God that he is particular; and it is my earnest prayer

to him that he will help me to be particular to obey him." The Address to the Baptists has been read extensively, and several of the Baptists seem to be convinced, and have openly declared that if there be any Sabbath it is the seventh day; and it seems to me that the reason for not observing it is that the cross is too great. * * * Blessed be God that he has shown me the way, that all things have so far worked together for my good, and that he is able to change the hearts of men and bring them to the knowledge of the truth as it is in Jesus." N. M.

TIME OF COMMENCING THE SABBATH.

A correspondent asks for our opinion respecting the "commencement and duration of the seventh day." He probably is not aware, that the subject has been considerably discussed among us, and that at the last meeting of the General Conference a full report upon it was presented and adopted. Such is the case, however; and instead of giving our own individual opinion, we prefer to copy that report. Although some did not consent to be responsible for the argument here used, yet nearly all cordially united in the recommendation of the closing paragraph. The Committee reported:—

"That in their opinion, the Scriptures not only permit, but require us to regard the evening before the Sabbath, commonly called Friday evening, as the proper time of its commencement, for which the following reasons are offered.

1. We suppose that when God instituted the Sabbath at the close of his creative operations, that portion of time which he then "sanctified and blessed," included the evening before the seventh day. The form of expression used in reference to the several days occupied in creation, "the Evening and the Morning were the first day," "the Evening and the Morning were the second day," &c., is to be considered as denoting the real order in which time was recorded. The Evening being put for the part we call night, and the Morning for that part which in popular language is called day. A little reflection will show that in the order of nature, night precedes the day. By this we do not mean to speak of that absolute darkness which rested upon the face of the deep before God began to model chaos into form, as being the night which preceded the first day. But this we mean, When God said, Let there be light, he did not bring light into existence in the form of broad daylight, as distinguished from what is called night; for the sacred narrative shows that the work of separating the light from the darkness and gathering it into broad full day, was a subsequent work. But when light was first called into existence, it was intermingled with darkness, being merely the lighting up of the gloomy absolute darkness that reigned from eternity, and constituted that phenomenon we call night. After this God divided the light from the darkness, and called the light, day; and the darkness, he called night. Hence, it appears that in the order of nature, the night precedes day. All the several days of creation appear to be reckoned in the same order. Wherefore, unless it can be shown that the seventh day was different in commencement from all the other days of the week, it would appear that the evening before the seventh day was that which received the blessing and sanctification from the Author and Lord of the Sabbath.
2. When the Sabbath rest peculiar to the day of atonement for Israel was regulated by law, it was enjoined from even to even, &c.—Lev. 23: 32. Though this has no reference to the weekly Sabbath, but merely to an institution which was a shadow of things to come, we are not able to discover any reason why that Sabbath in particular shall be so observed unless such was the natural order of time.
3. When Nehemiah undertook to reform Sabbath profanation in Judah, he commenced by shutting the gates in the evening as soon as dark.—Neh. 13: 19. This clearly shows the practice of that people in regard to the institution. If the evening was not the proper time for beginning the Sabbath rest, it is difficult to construe the conduct of Nehemiah in this matter into anything else than an interference with the sacred rights of the people.

Such is a brief outline of the views which lead us to believe that the law of the Sabbath requires us to observe the evening previous, as a part of the holy institution; and hence we consider that the desecration of the evening is a real violation of the law. We know not whether these views will operate to the conviction of those who may differ from us. But inasmuch as they are those which are entertained by the great body of the denomination, we would affectionately entreat our brethren that, for the sake of peace and out of tender regard to those in covenant relation with them, they abstain from labor on sixth day evening, even if they cannot make these views a matter of faith."

For the Recorder.

WILLIAM TYNDALE.

The Baptist Memorial suggests that William Tyndale was a Baptist. If so, how shall the following argument be construed? It is copied verbatim from his prologue to the Book of Jonas, printed 1549.

"And when they say that Christe hath made no satisfaction for the synne we do after our baptyme: say thou with the doctrine of Paul, that in our baptyme we receyve the myestes of Christe's death throwe repentance and faythe, of which two baptyme is the sygne. And though when we sin of frailtye after our baptyme we receyve that sygne no moare, yet we be renewed agayne, throwe repentance and fayth in Christe's blood, which twaine, the sygne of baptyme ever continued amonge us in baptyisme our young children doth ever kepe in mynde and call us backe agayne unto our profession if we be gonne astraye, and promyseth us forgyvenesse."

MISSIONS IN INDIA.—Accounts lately received by the American Board from Southern India, speak of numerous renunciations of idolatry in that section. The bishop of Madras, under date of March 13, 1844, says, that ninety-six villages, in the province of Tinnevely, have recently come forward, unsolicited, and utterly abolished their idols, requesting to be placed under Christian instruction; and one of the English missionaries says, that he had received seven hundred natives under his care, within two months.

GENERAL CONFERENCE.

By a notice in another column, it will be seen that the sessions of the General Conference are to commence at Verona, N. Y. in less than four weeks from this time. It is very desirable that the churches which are not represented through the Associations, should take the steps necessary to represent themselves. Questions of great importance to our cause will undoubtedly be brought before the Conference; and it is earnestly hoped, that all who feel an interest in that cause, irrespective of their views upon some minor points, will remember the approaching meeting in prayer, and attend upon its deliberations if possible.

We are requested to state, that the most convenient rail-road depot for stopping, is "Green's Corners," at which place carriages will wait the arrival of cars during the week of the session. On the canal, New-London will be found the most convenient stopping place, being only one mile distant from the place of meeting.

ALFRED ACADEMY AND TEACHERS' INSTITUTE.—By reference to a notice in our columns, it will be seen that the fall term of this flourishing Institution opened yesterday. From an acquaintance with the past history of the school, and with those who have the management of it, we venture to bespeak for it favor, and to promise entire satisfaction to those who may patronize it.

AMERICAN INSTITUTE.—Notice has been given that the Seventeenth Annual Fair of the American Institute will be held at Niblo's Garden, in the city of New York, commencing on Monday, October 7th, and continuing until Friday, October 18. A great Silk Convention is to be held on the 9th of October. Much attention is to be paid to the department of Agriculture, and to the show of horses, cattle, and other stock. The hope is expressed that every kind of manufactures will be fully represented, and that the season will be one of uncommon interest to those who find satisfaction in viewing the progress of invention and improvement. In the conclusion of their address, the Managers say, "A cordial invitation is hereby respectfully extended to every friend of industry and improvement in the United States—to the sages, patriots, and statesmen, of every state, that each and all may come and participate, and swell the sublime gathering, and make it what it should be, the grand American Jubilee of Industry and the Arts."

MUSIC.—An American Musical Convention is to assemble at Boston on the 26th inst., and to continue in session five days, during which time lectures are to be delivered by a number of distinguished individuals. An uncommonly interesting assemblage is anticipated.

FEMALE MISSION.—A Female Missionary Society has lately been formed in Prussia, the theatre of whose labors is to be the peninsula of Malacca. A large tract of land has been appropriated to the Society's use; and high hopes are entertained for the result of this effort to convert Hindoo women to Christianity.

MANUAL LABOR SCHOOLS.—We are glad to see that a growing interest is felt in some of those schools which unite manual with mental labor. It is manifest among the Free Will Baptists especially. This people seem alive to the importance of providing for the education of their religious teachers, and are acting upon a system which will be likely to furnish them with men having cultivated minds; to exert an influence, joined with bodies able to endure hardship, and to engage earnestly and fearlessly in labor. This is as it should be.

HOW TEMPERANCE REDUCES TAXES.—An estimate has recently been made, which shows that a few years ago, the pauper tax of Massachusetts amounted to \$200,000, four-fifths of which resulted from the use of ardent spirits. This tax was reduced to \$136,000 two years ago; and last year it was only \$41,000. This is a pretty good commentary upon the financial results of reforming drunkards. It is said that 30,000 have been reclaimed within a few years past.

AMERICAN AND FOREIGN BIBLE SOCIETY.—The New York Evangelist is publishing a lengthy discussion respecting the course of the two rival Bible Societies. The discussion seems to have arisen from an attack upon the American and Foreign Society, in the form of a review of its last Annual Report. Dr. Brigham, Secretary of the American Society, is the disputant on one side, and Drs. Conie and Babcock on the other. The letters show that a good deal of feeling yet exists between the two Societies.

A MISSIONARY FALLEN.—Rev. Grover S. Comstock, Missionary of the American Baptist Board at Ramree, Arracan, died of the Asiatic Cholera, at Akyah, on the 25th of April.

Gov. Roberts, of Liberia, who has been staying in Philadelphia for some weeks, left that port on Saturday, in the brig Echo, for Liberia. He has made extensive purchases, both useful and ornamental, consisting of books, plate and china; he also bought the old uniforms of the State Fencibles. A lady and gentleman, of Philadelphia left with him, for the purpose of opening a library and musical seminary at Monrovia.

The Lagrange, (Georgia,) Herald says, that an extensive revival of religion has been progressing in that village for several days.

Whittier, the poet, has become editor of the Middlesex Standard, a new weekly paper at Lowell, Mass.

The Sabbath Recorder.

EDITED BY GEORGE B. UTTER.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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Biographical.

FRANCIS BAMPFIELD.*

FRANCIS BAMPFIELD was acknowledged, by all who knew him, to be a man of distinguished piety, and one of the most celebrated preachers in the west of England. He descended from an ancient and honorable family in Devonshire. His parents were religiously disposed, and designed him for the work of the ministry from his birth. When he was but a child he manifested a great interest in books and study, and from his own inclination concurred with the pious designs of his parents. In the grammar school he enjoyed the instruction of the ablest masters, and when he left that school it was with the highest honors. About the beginning of his seventeenth year, he was sent to the University of Oxford, and entered at Wadham College.

According to his own account of the matter, he made but little progress in acquaintance with the Scriptures and his own heart during the early part of his stay at Oxford. He secured a reputation for scholarship, but was destitute of vital piety, and filled with prejudice against the strictness of the Puritans. By some means, however, his attention was called to his own pride and sinfulness in such a way that he could not drive the thought from him. On one occasion, he tells us, while meditating upon a besetting sin, a voice said to him, "What if God should strike thee dead and damned in this place? He felt himself unprepared for such an event, yet could not escape from the harassing fear of it. He resorted to his closet and his Bible. Instead of finding peace, however, he only found still clearer evidence of his lost condition. The Spirit of God held him strictly to these terms, as necessary to salvation, that he should throw aside his "collections out of human authors, and begin to study alone with Christ." It was not until he had come to this decision, after a most agonizing struggle, that he found rest for his soul. Here he did find it; and from this time he "began to have new views of Scripture, so that not one week passed without some special opening of his understanding."

When Mr. Bampfield left the University, he was first ordained a deacon, by bishop Hall; then a presbyter, by bishop Skinner. He was soon afterwards preferred to a living in Dorsetshire, where he labored most assiduously to promote the interests of religion among his people. His income from his office, together with a life annuity settled upon him by his father, was all expended in acts of charity among his parishioners, in giving them Bibles and other good books, encouraging industry by providing work for the poor, and relieving the wants of those who could not labor. It is said that he did not knowingly permit a beggar to remain in the parish.

Mr. Bampfield's faithfulness in this field of labor drew towards him the attention of the people of Sherbourne, one of the most populous towns in that vicinity. They being in want of a minister, many thousands having earnestly solicited him to come among them, and some of the neighboring ministers being very desirous that he should comply with their request, he accepted the call after waiting about two years. In his new field he found more work and less wages. But he met with great success, and was universally beloved by his parishioners. He continued in that parish until driven from it by the act for uniformity.

The circumstances connected with his leaving the established church were strikingly characteristic of the man. It seems, that soon after commencing his ministry, he began to see that the church of England needed reformation, not only in doctrine and worship, but also in discipline. He therefore set about it at once, as became a faithful minister and sincere Christian. Remembering his promise "to study alone with Christ," he made the laws of Christ his only rule in this case. He however met with great trouble and opposition in carrying out his wishes. At length the act for uniformity came forth, concerning which he said, about seventeen years afterwards, "The Lord put it into his mind not to touch that unclean constitution, which he obeyed, and has continued ever since a thorough nonconformist in the midst of persecution." The consequence was,

* In the preparation of this article, much assistance has been derived from two works written by Mr. Bampfield himself, and now preserved in the British Museum at London. The first is entitled, "A Name, an Honor, an after one; or, Ozepe Kuvon, a Name, a new one; or, an Historical Declaration of the Life of Shem Acher, especially as to some more eminent passages of his day, relating to his more thorough and lawful call to the office and work of the ministry, for about thirty years last past," etc. The second is entitled, "A Just Appeal, from lower courts on earth to the highest court in heaven; or, the case of P. B., the Lord's free prisoner, truly, in the main, reported, as to the matter of fact at his examination and trial in the open Quarter Sessions at the Old Bailey, vulgarly the 14th and 13th days of the 4th month, in the year, 1693." Reference has also been had to several other works published by Mr. Bampfield, of which some account will be given in the course of this biographical sketch.

that on the Sunday before St. Bartholomew, in 1692, he took leave of his sorrowful and weeping people, and was soon after imprisoned for worshipping God as he deemed right in his own family.

It has been thought strange, that Francis Bampfield should have received such harsh treatment from the royal party. For, although he had joined heartily from the first in the efforts to reform the church, yet he was zealous against the Parliament's war and Cromwell's usurpation, constantly asserting the royal cause in the face of danger. In addition to this, he had been ordained by the highest authority, was approved by the associated ministers both of the presbyterian and congregational persuasion, had received a voluntary license under the hand and seal of Oliver Cromwell, and also licenses under the hands and seals of two Kings. But these human authorities, upon which he had never placed much value, he now found to be of no value whatever. He was exposed to greater hardships for his nonconformity than most other dissenters. He resolved, however, to be faithful to his commission from Jesus Christ, and to obey God rather than man. This he did, without being discouraged, and without declining from persecution.

Previous to Mr. Bampfield's imprisonment, he had traveled and preached much in the vicinity of his particular station. He was the first man who set up three separate meetings in two or three counties. During his imprisonment at Dorchester, he preached to such as resorted to him; and towards the close of it, he preached often "sixteen times a week, besides other occasional work." His own account of his trials and joys, written from the prison at London in which he died, will be read with thrilling interest:—

"During the last twenty years I have been honored with several imprisonments. To pass by some of them, which were but short, for some few days, I was eight years, and three quarters of a ninth year, under confinement at Dorchester prison in Dorsetshire, for preaching, praying, reading, and opening and applying the Scriptures, and for singing hymns, and such parts of my office, and for not conforming to the corruptions of the times in the matters of worship; during which time I had wonderful experience of the wisdom, power, loving-kindness of Jehovah Aelohim, and many other covenant favors in special unto me, in healing, strengthening, comforting, teaching, enlightening, in a peculiar manner, and in divers ways of spirit illuminations. Upon my discharge from that confinement, without paying one penny of that fine that was laid upon me, I went on with my ministerial work as before. * * * But I was quickly apprehended again, and imprisoned at Salisbury in Wiltshire, for about eighteen weeks, which filled up my ten days of tribulation in the letter of it—Rev 2: 10—'Ye shall have tribulation ten days; be thou faithful unto death, and I will give thee a crown of life.'"

His imprisonment at Salisbury was for the same cause as before; and he was discharged, as before, without paying the fine which had been laid upon him.

[To be continued.]

The Recorder.

TIME OF COMMENCING THE SABBATH.

To the Editor of the Sabbath Recorder:

DEAR SIR—The method you have taken to dispose of the inquiry of a correspondent in reference to the commencement and duration of the seventh day, was on your part, in our opinion, altogether justifiable. Nevertheless, on seeing a re-publication of that report, it brought afresh to our mind thoughts with which we had been previously exercised, but until now have neglected to put in execution. What we allude to is this, to take a succinct review of the report of the Committee appointed by the General Conference, on the subject of the time for commencing the Sabbath; and in so doing, show reasons why some could not consent to be responsible for the arguments therein contained.

1. With all due deference to the ability of that part of the Committee who drew up the report and the Conference who adopted it, we would venture to say, that there appears to be a discrepancy observable on the very face of the argument. After quoting these words in Genesis, "The evening and the morning were the first day," &c., an opinion is given concerning what is meant by the evening and morning, which is this, "The evening being put for that part which we call night, and the morning for that part which in our popular language is called day." The report goes on with an argument founded upon Lev. 23: 32, "From even to even shall ye celebrate your Sabbath." Now, putting these two together, what is the amount, viz: the evening being put for all the dark part of time, and the morning for the light part, and then to say, in accordance with the law above referred to, "from even to even shall ye celebrate your Sabbath?" It would appear, in viewing those arguments together, that the only portion of time required to be observed as the Sab-

bath, is from the close of the evening, or dark part of time, to the commencement of the next dark part; for it is "from even to even," which, according to the explanation given above of morning and evening, includes only the light part of time. Perhaps neither of us would wish to sustain such a position; but this is, so far as we can see, the legitimate amount of the argument.

The next argument is adduced from Nehemiah's undertaking to reform Sabbath profanation in Judah. The report says, "He commenced it by shutting the gates as soon as dark," and remarks, "If the evening was not the proper time for beginning the Sabbath rest, it is difficult to construe the conduct of Nehemiah in this matter." But we see no difficulty whatever in construing the conduct of this servant of God in this matter, independent of the above reason assigned for it; especially when we read in this connection, "that when the gates of Jerusalem began to be dark before the Sabbath, Nehemiah commanded them to be shut." But according to the sentiment advocated by the report, when darkness commenced the Sabbath began. But mark it, Nehemiah says, when the gates began to be dark before the Sabbath. Again, we gather from perusing this chapter, that the men of Tyre, and other surrounding people, brought all kinds of wares and merchandise into the city the evening before the day when they intended offering them for sale, as is the practice at the present day for those who live at a distance from our large cities. This made it necessary, and a dictate of prudence, in order to prevent traffic on the Sabbath, that the gates should be shut early in the evening before the Sabbath. If this reason for the conduct of Nehemiah is not expressed in so many words in the passage, it is very plainly implied; for we learn from the chapter, that those traders on a subsequent occasion, perhaps the very evening before the next Sabbath, again attempted to enter the city, but finding the gates shut, they lodged about the wall, intending probably to enter the city on the Sabbath; but Nehemiah, steady to his purpose, drove them from thence. The evil consequences arose from their being in on the Sabbath day; and to prevent this, it was indispensably necessary that measures should be taken to keep them out, that there should be no temptation presented to the inhabitants to desecrate the Sabbath.

Again, in reviewing the argument founded upon the manner of expression in Genesis 1st, "The evening and the morning were the first day," &c., and the supposition raised from it, that the portion of time which the Creator then sanctified and blessed included the evening before the seventh day—this inquiry may arise, had that been the object of the sacred writer, why should he have omitted to state that the evening and the morning were the seventh day? For, in the opinion of the report, this is the all-absorbing subject for which this expression is used, and yet at the very time that we should expect it, if this was the object, it is omitted. May we not be allowed to suppose a reason for this mode of expression, as well as the reporters, which is this: The sacred historian commences with the beginning of God's work in the creation of this world, and tells what he did on the first day until he closes the account of the day's work, and then having arrived at the evening of this day, he commences at the present time and says, "The evening and the morning were the first day," and so on through all the days in which he was engaged in his creative operations. To us it seems singular, that so much stress should be placed upon this mode of expression in reference to the commencement of the Sabbath, when we have examples of a similar mode of wording in the Scripture. For instance, Hosea 6: 3, when the Lord promises to them that follow on to know him, that "He will come to them as the rain, as the latter and the former rain upon the earth," here is an example of commencing at the present or a later time, and going back to a former. But in this case it is evident, that the meaning is substantially the same as if it said, the former and latter rain. And just so in reference to the language in Genesis 1st, "The evening and the morning," &c. We do not conceive that such a position as is taken by the report can be sustained from this portion of Scripture, especially when we see that it is omitted in the account of the day that the report makes it bear principally upon.

Again, it is stated in the report, that "when God said, let there be light," he did not bring light into existence in the form of broad daylight, as distinguished from what is called night; for the sacred narrative shows that the separating of the light from darkness was a subsequent work. We are not disposed to deny that it was a subsequent work; but how much time intervened between the creation of light and the bringing it into broad daylight, we have no Scripture authority to say. That it occupied the whole time of what is usually called a night, is no more nor less than supposition, and that for the purpose of sustaining a favorite theory. God does not bring broad daylight into existence at once in the works of his providence, any more than in his works of creation. In the morning we first behold some rays of the sun,

which constitute the dawning of the day, and this glorious luminary pursues his onward course. Upheld by the arm that supports all things, he soon is seen shining in his full-orbed splendor. So rapid, for aught we know, or for anything that appears to the contrary, was the approach of the first day. But by this saying we do not design to intimate that the order was the same; for the treasuring up of the light in the heavenly orbs was yet a subsequent work. But before the formation of the sun, moon and stars, there was, in some way which we cannot explain nor understand, a regular succession of light and darkness on the different parts of the chaotic mass, which measured out the first day.

Finally, we believe that there was a morning before there was an evening, a day before there was a night, properly so called, for "God called the light day, and the darkness he called night," and we have as much ground to build upon, in the method of expression here used, as our opponents have in the "evening and morning;" but we will not rest our belief upon this, while we have in Scripture plain English to our point. Matt. 28: 1, "In the end of the Sabbath, as it began to dawn towards the first day of the week, came Mary," &c. So says Mark, Luke, and John, with a little circumstantial difference, but essential agreement, which is always allowed to strengthen testimony. Again, in John 20: 19, "Then the same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews." Here we have plain Scripture testimony that the night following the day is that which belongs to it, as making up the twenty-four hours. Mark the expression, "the same day at evening."

This may suffice as a reason why some could not respond to the arguments contained in the report; but we still agree to the closing paragraph, having regard to the feelings of our brethren, though we may differ a little from them in sentiment. FAGANUS.

September 3d, 1844.

FRAILTY AND FRUITION.

BY GEO. BABCOCK CLARK.

"When we have looked on the pleasures of life, and they have vanished away; when we have looked on the works of nature, and perceived that they were changing; on the monuments of art, and seen that they would not stand; on our friends, and they have fled while we were gazing; on ourselves, and felt that we were as fleeting as they,—we can look to the throne of God; change and decay have never reached that; the revolutions of ages have never moved it; the waves of an eternity have been rushing past it, but it has remained unshaken; the waves of an other eternity are rushing toward it, but it is fixed, and never can be disturbed." [Greenwood.]

They pass away, the fading joys of earth,
Dear to our youth, and many a pleasant dream
Flies, ere the dawn of high-born-thought breaks forth;
The silent flow of time's resistless stream
Bears to oblivion's gulf what we did deem
Should bloom in childhood's long-deserted bower;
Brightening to memory, as the starlight gleam.
To guide the wanderer at the evening hour,
O'er the wide waste, when joy had lost its thrilling power!

One general sigh bursts from the toil-worn crew,
Still coursing onward o'er the fearful wave—
The morn of life hath lost its radiant hue,
They ne'er return who voyage to the grave!
The night of age even terrifies the brave—
To slumber on a death-couch cold and wan!
The wreck too sinks where pity cannot save,
And their mute names from human ken withdrawn,
Are all the victor's triumphs, echoed and gone.

Ah! ye who vainly wish again to tread
Youth's early footsteps in your native vale—
There grief old wanders near your kindred dead,
Sepulchral strains rise in the passing gale!
The voice of strangers would your ear assail,
Who turn aside to scan the heap unknown
Of sculpture crumbled, or the cottage frail;
Decay yet lingers on the weedy stone,
Deriding art, whose fairest works are his alone.

Ye learned, turn the wanderings of your feet,
The gleams of earth-born science lead astray;
Go with the pious to their blest retreat,
And mark the tear-drops as the humble pray:
A light from heaven illumines the narrow way
Which guides to bliss, beyond this vale of gloom;
Their spirits, ransomed, hail immortal day,
Above the closing shadows of the tomb,
Awaiting the last tramp to hear their final doom.

Ecstatic thought! when transient life has fled
The forms that writhed beneath afflictions power—
When frailty falls, forgotten with the dead—
Their spirits live in an elysian bower!
Then fear not, mortal, thy expiring hour—
Have faith in Christ, the ever-blessed King!
That when destruction's fiery tempests lower,
Thou mayest with seraphs rise on shining wing,
And join the millions through eternity to sing!

BROOKFIELD N. Y.

THE SCRIPTURES.

The Word is a telescope, to discover the great luminaries of the world, the truths of the highest concernment to the souls of men; and it is such a microscope as discovers to us the smallest atom of our thoughts, and discerns the most secret intent of the heart. And as far as this light reacheth, it comes with power and authority, as it comes armed with the majesty of that God who reveals it, whose authority extends over the soul and conscience of man in the most secret and hidden recesses. [Bp. Stillingfleet.]

A WORD FITLY SPOKEN.

Some eighteen months since, an individual whose religious views were of the character called "liberal," was by a reverse in his fortunes, thrown into a pious family in a neighboring city, where he availed himself of an opportunity of attending a series of religious services upon a special occasion. Here he was called to a serious reflection upon the concerns of the soul. At this period he was under a matrimonial engagement to a lady in Maine, and in a correspondence with her, he said, "I am only half in earnest. What her feelings would be, should she hear of my conversion." Her reply was, "If you have one religious emotion, cherish it."
Not long after, the Spirit was striving with that individual, and conscience was urging and entreating him to make his peace with God, while Satan was holding up the short-lived and guilty pleasures of the world, to induce him to remain in sin. He saw in imagination kindred and friends reproving and deriding companions deserting him;—he faltered—he turned one thought to the loved one who had won his affections;—that word of encouragement, coming from one who had his dearest interests at heart, decided the important question. He sought, and trusts that he found, a Saviour. Shortly afterwards she too became pious, with many of their relatives and friends.

This happy pair have been united in marriage, and when the morning and evening prayer is offered for help and strength, to perform the duties devolving upon them, and for the spread of the Redeemer's kingdom, they do not forget to thank God with truly grateful hearts, for having called them from nature's darkness to behold this marvelous light.

Reader, eternity alone can unfold the glorious results which will have spring from the sentiment of that young lady's generous heart, uttered in virtue's cause! "If you have one religious emotion, cherish it." [Boston Recorder.]

CHRISTIANITY IN CHINA.

In September last, Dr. Macgowan, of the American Baptist Mission in China, left Hong Kong for the north, having been delegated by his colleagues to visit the various ports of the empire recently opened to foreign commerce, for the purpose of collecting information as to the most suitable place for establishing a new missionary station. In October, he took up his residence at Ningpo, where he met with a kind reception.

A house having been freely offered for the purpose, within the walls in the midst of the business part of the city, a Missionary Hospital, was opened. It was soon thronged by a suffering populace, and although a small portion of the time only could be devoted to the institution, about 700 patients were treated the first quarter. The patients freely posted up Christian hand-bills, that were given them, throughout the city and neighboring towns and villages. Merchants from Nankin and other distant parts were supplied with Tracts, some of which the Mandarins received, read them, and pronounced them good. A plan, first adopted at this hospital, of printing passages of Scripture on one side of the surgeon's treatment, and which the patients kept in possession, was an effectual means of disseminating much Christian truth. These passages were committed to memory by the patients and recited to the doctor.

AN INTERESTING RECOGNITION.

One of the missionaries of the New York City Tract Society was for seven years a Tract Visitor before he received his present appointment. A little while ago, as he was passing through a street, he heard himself called by name, and looking around, saw a young man who expressed much pleasure at meeting him. He returned the salutation, but intimated that he was not aware of their having met before.

"What! do you not recollect me?" said the young man, "I never can forget you; you were a Tract Visitor, and used to call at my grandmother's, in Anthony street."

"Very likely," said the missionary, "but still I have no recollection of you."
"What! don't you recollect that six years ago you gave me a Testament, and then knelt down with me and grandmother, and prayed the Lord to make that Testament the means of my salvation? O, that prayer! I never can forget it; for the Lord heard it and answered it. I read in that Testament the words—'The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord!' and the Lord fastened them on my mind and converted my soul. Oh, how glad I am to see you! And grandmother will be so glad! Do come and see her!"

In a short time the missionary was listening to the venerable and pious matron as she spoke of the days that were past, and fully confirmed all that her grandson had told him.

The identical Testament was produced, and the missionary saw, within the cover, in his own writing, the name of the youth to whom given, then aged 14—the date January 7, 1838—the signature of the missionary of the ward—his own also; as visitor of the district—and under it, this prayer—"May the Lord bless this book to the salvation of his soul!"

DISCOVERIES OF TRUE RELIGION.

In order to render men happy, religion ought to convince us that there is a God; that we are under an obligation to love him; that our true felicity consists in our dependence on him, and our only evil in separation from him. It ought to inform us that we are full of darkness; which hinders our knowing and loving him; and that our duty obliges us to love God. It ought to discover to us the cause of our enmity to God, and the cause of our own happiness. It ought to teach us the remedies, and the means of obtaining them. Let men compare all the religions of the world in these respects, and let them see whether any but the Christian answers all these purposes. [Paganini.]

The Sabbath Recorder.

EDITED BY GEORGE B. UTTER.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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The Recorder.

For the Recorder.

MINISTERING SPIRITS.

What are they, then, these ministers of love,
That come to us in hours of bitter need,
Brooding above the deluge of our woes,
With olive-boughs of peace? Whose whisper stills
The tempest of the soul, when storm and cloud
Have gathered o'er it? Who with unseen hand,
Pours heavenly cordials on the drooping head,
And draws the fainting spirit fearless on
Through faith's stern ordeal? Whose ethereal touch
Smooths the dark passage, and conducts the soul
To its inheritance?

And are they, then,
The unfallen, unredeemed, the ever pure,
With wings unsullied by the breath of time,
Who hover o'er us? A deep voice within
Questions—yet meekly—Can it be that they
Whose lips ne'er prest Earth's bitter cup of life,
Whose weary forms ne'er bent beneath the load
Of human ills, or trod the thorny way,
Can fitly serve salvation's future heirs?
O, if their Captain, for the sufferers' sake,
Assumed that nature, whose harsh discipline
Wrought his perfection; if the tempted claim
His succor, who was tempted for their sake,—
Can the untired, untempted, unrepented,
Who keep their first estate, be wise to weave
The varied tissue of a mortal life
With warnings, and reproofs, and kindly smiles,
And sweet encouragements, and heavenward hopes—
With skill unerring, yet abstractly gained?
And the heart answers—Rather trust that ye,
Who come not trembling to the awful base
Of Sinai's burning mount, but humbly bow
At Zion's hill, meet there your parted ones,
The just made perfect; they whose kindred hearts
Ye sigh for in the flesh, who having striven,
And with strong wrestlings gained the mastery
O'er inbred evils—faithful in the least—
Have won the appointment to a higher trust,
A holier mission.

If the Blessed One,
In the dark hour of conflict, was sustain'd
By love's sweet messengers, oh, let us pray
They leave us never. If the exiled one,
The loved disciple on lone Patmos' isle,
Needed stern counsel, lest his surcharged heart
Broke forth in creature worship, be it ours,
Who share unseen the heaven-appointed care,
To cast our arm of prayer around the throne,
In deepest adoration of that love
That has not left us comfortless, but with
The Holy Spirit gives us to enjoy
This blessed ministry.

SHILOH.

L. M. C.

For the Recorder.

TIME OF COMMENCING THE SABBATH.

I noticed in the 14th number of the Recorder, over the signature of "FAGANUS," some strictures on the report of a committee appointed by Conference respecting the time of commencing the Sabbath; and inasmuch as I consider it a very great misfortune to the cause of truth, that the brethren of our connection differ so widely in practice on the very subject which distinguishes us from all other Christian denominations, and having seen no reply to that article, it appeared to me improper that the investigation should stop here.

Faganus says there is a discrepancy observable on the very face of the committee's argument. But it really appeared to me, that there was more sophistry on his part than discrepancy on theirs. To show the inconsistency of their arguments, he says, "If the words 'evening and morning,' used in the first chapter of Genesis, were designed to include the whole of the darkness, and the whole of the light part of each day, then, comparing that with Lev. 23: 32, 'From even to even shall ye celebrate your Sabbath,' it would appear that the light part only of the day was set apart for the Sabbath," because the words from evening, he thinks, must necessarily mean from the last end of the darkness. Now, if he had just turned to the third verse of the next chapter, he might have seen, that the expression "from evening" signifies from the beginning of the night, and not from the last end of it. Thus we see, that instead of its being a discrepancy in the arguments of the committee, it was only a want in himself of a better understanding of the Bible; for the word evening in the Bible, is uniformly used to signify the close of the day, or commencement of night; and so in our English writers. Joshua 10: 26, 27, shows exactly what is to be understood by evening. It is there said, that he hung five kings on five trees, and they were hanging on the trees till evening; and when the sun did set, he commanded and they took them down, &c. We see not only from this, but likewise from many other passages, as well as from all our lexicographers, that it is evening when the sun sets, and not when it rises; consequently, when it was said, "from even to even shall ye celebrate your Sabbath," it was just as much as to say, from sunset to sunset shall ye celebrate your Sabbath, or from the close of one day to the close of the next day.

Again—it is made equally plain in the New Testament. When Christ healed the sick on the Sabbath day, the rulers of the synagogue found fault, and said to the people, "There are six days in which men ought to work; in them, therefore, come and be healed, and not on the Sabbath day." Luke 13: 14. And when Jesus came out of the synagogue, where he had been teaching on the Sabbath day, and had healed Simon's wife's mother, the people, for fear of the Jews or from their own convictions, would not bring their sick to be healed until the Sabbath was past, as may be seen from Mark 1: 32; and at even, when the sun did set, they brought unto him all that were diseased, &c. If this does not clearly and conclusively prove that the Sabbath, in the days of our Saviour, ended at sunset, I confess, I should

utterly despair of proving any thing by the Bible, so as not to be evaded by sophistry. And inasmuch as it is a clear point, that the Sabbath ends at sunset, unless it can be made out that the seventh day of the week differs in its length and construction from all the other six, it must be admitted that it begins at sunset; for God sanctified the seventh day, not a part of it. It was a whole day, and in its length and natural construction exactly like the other six.

Faganus freely and consistently admits, that before the formation of the sun, moon and stars, there was in some way unknown to us, a regular succession of light and darkness, that measured out the first day; and how he should conceive that the light part of the first day preceded the dark part of the same; or, in other words, that there was a morning before there was an evening, is to me utterly unaccountable, unless it may be admitted that habit and prepossession will enable a man to conceive what is diametrically opposite to common sense; for every man must know, that before there was light on this earth, it certainly was dark; and when God said, Let there be light, then there was light, and not before. Consequently, when this earth was first brought into existence, and darkness was on the face of the deep, the beginning of that darkness on the earth must have been its first evening; how then, I ask, can any man read the first three verses in the Bible, and not believe there was a morning before there was an evening? Now, although as a general thing and almost an exclusive one, the words evening and morning are used to denote the beginning of night and the beginning of day, yet it must necessarily be admitted, that the use made of them in the first chapter of Genesis is an exception to the general rule, and must there be understood to include the whole of the dark part and the whole of the light part of each day, unless we can persuade ourselves that the mere beginning of night, and the mere beginning of day, comprehends the whole day, which is absurd. Hence it must be admitted, that the report of the committee in that respect was correct; and if Faganus thinks otherwise, I should be much gratified to hear him tell how much of the darkness, and how much light, not including the whole, he thinks it took to make a whole day. Much of our Bible would be to us utterly void of meaning; but for the application to it of reason and common sense. The same words do not in every case mean exactly the same thing, but by the knowledge and consideration of certain facts connected with the subject, we ascertain their meaning; and such are the facts connected with this subject in the first chapter of Genesis, that there is no possibility within the bounds of reason of construing it otherwise than as the committee has done.

Now let us come to the case of Nehemiah. Faganus thinks there is no difficulty at all in construing the conduct of Nehemiah in this matter, without supposing that he thought the Sabbath began at sunset. Well, supposing he could do all that, what would that do towards proving that Nehemiah did not think the Sabbath began at sunset? Why, surely, just nothing at all. But to make the best he can of a bad case, Faganus goes on to tell us that Nehemiah well knew that it was the custom of those traders to bring in their loads in the evening, so that they might be ready for selling very early in the morning, as is the custom now in our great cities; hence it would be a point of prudence to have the gates shut early in the evening. Well, what of that? There is no doubt that Nehemiah well knew that the danger consisted in letting them enter in the evening, for in the day time he could drive them from the walls by his own personal authority. He was not at all concerned, it seems, about their getting in by day. We should take notice, that Nehemiah was so determined in his purpose, that he was not satisfied with merely having the gates shut, but some of his servants sat at the gates, that no burden should be brought in on the Sabbath. What! in the evening on the Sabbath? Yes, certainly. Nehemiah was not afraid of their getting in during the day time; but it was in the evening on the Sabbath day, that he was so careful about. Here, then, is another strong evidence that the Sabbath commences at sunset. But Faganus, in order to make it appear that the previous evening does not belong to the Sabbath, puts great stress on the circumstance of the gates being shut in the evening before the Sabbath. But we must take notice that he did not order the gates to be shut in the evening, but they were to be shut when they began to be dark. Now let me ask, where is the man that does not know, that in such a high-walled city as Jerusalem was, and surrounded too with high and lofty mountains, the gates would begin to be dark a considerable time before sunset—time enough at least to have them shut before the Sabbath, although it commenced at sunset. Thus it appears that Faganus has got nothing out of this circumstance, at last, that he can hold on to.

Finally, brother Faganus wisely concludes not to rest his belief on such flimsy arguments as all these, since he thinks he has plain Scripture testimony to the very point. Now, if he should fail this time, I know not what he would do. He first quotes Matthew 28: 1, "In the end of the Sabbath, as it began to dawn towards the first day of the week." This, he thinks, is direct to the point; and he says that Mark, Luke, and John, all say the same thing, with only some little variation in wording it, which only goes to strengthen their testimony. I must confess, that there is something very extraordinary in this, that he should think that Mark, Luke, and John, all agree that it was in the end of the Sabbath, while every one of them declare it was on the first day of the week. How such a discrepancy between Matthew and the other three is to be reconciled, is a question not so very easily solved. I have been credibly informed, that the translators of our Bible were so puzzled with it, that some of them were ready to think that the Marys actually went twice; once in the end of the Sabbath, when they could not get in for the watch, and again in the

morning. But how the case really was, remains rather mysterious. There is nothing in the three accounts given by Mark, Luke, and John, that would weigh in the least degree against the position, that the Sabbath begins and ends at sunset; and surely at the mouth of three witnesses every word should be established. They all, according to our version, say it was on the first day of the week, and John says it was while it was yet dark—which is decidedly in favor of the position that the previous night belongs to the day following; for if it was the first day of the week while it was yet dark, certainly so much of the night or darkness belonged to that day; and if so much, why not all the rest? Thus we see that the last three evangelists compared together, favor the position that the previous night belongs to the day; so that Faganus has nothing left to hang to in these four accounts, except that vague expression used by St. Matthew, "In the end of the Sabbath, as it began to dawn towards the first day of the week." I call it vague; for if it was in the end, middle, or any other part of the Sabbath, it could not have been on the first day of the week, as all the other three declare, unless the first day of the week is the Sabbath, and that I suppose Faganus would hardly be willing to admit; and even if he did that, it would not seem to come quite right after all. Upon the whole, I think Faganus had better give the matter up, seeing his plain Scripture turns out to be so extremely vague and uncertain. In fact, I see no other way of reconciling Matthew's account with the other three, than by supposing the Marys went twice to the sepulchre as above stated, or that the evangelists were not at all particular about stating the exact time; not thinking that any such inference would ever be drawn from it as Faganus has attempted to draw.

But there is one more passage to be considered, on which I suppose Faganus placed his chief dependence. It is John 20: 19, "The same day at evening, being the first day of the week," &c. We must first take notice, that this text does not say it was in the evening, but at evening. It is well known, that the preposition at does not always signify in. I might be at your house, and not so much as wet your feet. So likewise a thing might be done at evening, and yet be done before sunset. And now, if it can be fairly and positively proved, that the Sabbath begins and ends at sunset, which I think I have sufficiently done already, then if this text proves any thing in the case, it would only prove that the disciples met that day before sunset, on the first day of the week, at or near evening, and not in the evening. This is all it would prove; and it is altogether likely that they did meet before sunset, although they might have remained together all night.

And now, if you are not satisfied with Scripture proof, which I have already adduced, I will try another method, and bring living testimony. No man, I presume, will doubt that when God gave the law of the Sabbath to the Israelites, he meant for them to understand when it began and when it ended; otherwise they could not have known what the Sabbath was. And if he meant for them to understand it, there can be no doubt that they did understand it. As they understood it then, just so they have always by tradition kept it ever since. However much they may have corrupted themselves in other things, they never lost sight of the Sabbath. In the days of their greatest wickedness they were extremely tenacious and particular about the Sabbath day. Now if any man wishes to know when the Sabbath begins and ends, he has only to find out how the Jews keep it, and if he keeps it as they do, as it respects the time when it begins and ends, he may rest satisfied that he is keeping it as God intended it should be kept, and that is, "from even unto even shall ye celebrate your Sabbath," or from sunset to sunset; for at even, when the sun did set, they brought unto him all that were diseased. Mark 1: 31. There is no doubt that the people would have preferred to have brought their sick to be healed before sunset, had it not been for some scruples they had about bringing them on the Sabbath; but as soon as the sun did set, they felt themselves at full liberty, for the Sabbath was then ended. And there is not the least probability that it would ever have entered into the mind of man to keep the evening after the Sabbath as a part of it, if it had not been for that little norm that thought to "change times and laws." If there are any now living, who carry the least traces of the mark of the beast about them, I advise them by all means to wash it away as soon as possible.

A MOTHER'S FAITH AND LOVE.

At length, on the third day, when the bloody procession was over, Leclerc was made to stop at the usual place of execution. The executioner prepared the fire, heated the iron which was to sear the flesh of the minister of the gospel, and approaching him, branded him as a heretic on his forehead. Just then a shriek was uttered—but it came not from the martyr. His mother, a witness of the dreadful sight, wrung with anguish, endured a violent struggle between the enthusiasm of faith and maternal feelings; but her faith overcame, and she exclaimed in a voice that made the adversaries tremble, "Glory be to Jesus Christ and his witnesses." Thus did this French woman of the 16th century, have respect to the word of the Son of God—"Whosoever loveth his son more than me, is not worthy of me." So daring a courage at such a moment might have seemed to demand instant punishment; but that Christian mother had struck powerless the hearts of priests and soldiers. Their fury was restrained by a mightier arm than theirs. The crowd falling back and making way for her, allowed the mother to regain, with faltering steps, her humble dwelling. Monks, and even the town sergeants themselves, gazed on her without moving; "not one of her enemies," says Theodore Beza, "dared put forth his hand against her." [D'Aubigne.]

THE GENERAL CONFERENCE.

We find the following notice of the last General Conference in the December number of the Occident. We transfer it to our columns, because it shows how our cause is regarded by a leading member of the Jewish persuasion. It is accompanied with the report on the State of Religion, of which we gave a synopsis at the time, and which we now publish entire for the benefit of some who may not have seen the printed Minutes:—

"SEVENTH-DAY BAPTIST ANNIVERSARIES—1844—New York.—It is, no doubt, generally known, that in many of the agricultural districts of Rhode Island, New Jersey, New York, Virginia, Ohio, and the territory of Wisconsin, besides in several other detached places, there resides a considerable number of Christians who practice baptism by immersion, and keep the Jewish Sabbath. They are familiarly known; therefore, as Seventh-day Baptists. They held their last yearly General Conference at the town of Verona, Oneida county, New York. The total number of church-members is stated at 5,996; but as we know not what proportion the members bear to the whole society, we cannot give even an estimate of the whole body.* Their number, we learn from the minutes of the Society, has increased during the last year, and has received an accession of several ministers from the first-day keepers. We hear, even, that a minister of the Episcopal church, in the city of New York, has become a convert to the seventh-day Sabbath. As we would gladly see the Sabbath more honored than it is now in this country, we cannot help rejoicing at the increase of the number of Christians who hallow the day of the Lord. The following is an extract from the annual report:—

"The committee on the state of religion reported: That it appears, from an examination of such communications as have been made by the churches and associations composing the General Conference, that there is cause for much gratitude to God, in the apparent prosperity which has attended the efforts of our beloved brethren, who have labored in the different parts of our Zion. Within the bounds of some of our churches, many souls have been converted to God, and large additions have been made to their numbers. In the presentation of that particular truth by which we, as a denomination, are distinguished from a large part of the Christian world, the blessing of God has richly attended the effort. Many have embraced the Sabbath of the Bible, in opposition to the popular sentiment of the day, among whom may be reckoned several ministers of the gospel, whose talents and piety are such as to promise lasting benefits to the cause of God. And while the church has been praying that laborers may be sent into the Lord's vineyard, an answer to the prayer has been found in the number of young men now making preparation to enter upon the work of the ministry. It is, moreover, an encouraging fact, that the churches of our order are generally adhering to the faith of the Gospel with steadfastness. Most of the communications sent to this body, representing them as being in a state of union and Christian fellowship."

"DAYS OF OLD."

KIBROTH-HATTA'VA.

"Behold! here is the greatest of all the miracles that have yet been wrought at our demand. Rise Merab; Jabin hasten forth; the craving of our hungry souls is satisfied, yea, even to repletion may we now solace them: there is meat in abundance, fresh, luscious, delicious meat. Rise up, ye tardy ones, and gather what lies in heaps round about the camp on every side." So spake, with breathless eagerness, one of the mixed multitude which had come up with Israel out of Egypt, and who had ever been first to spread discontent in the camp, and goad on the people to murmur against their Redeemer and His chosen servant. The Egyptian in running past Merab's tent had beheld no stir within it, though throughout the host was excitement, clamor, and wild joy; and hence his exclamation.

"Souls," answered Jabin, as he raised his head from its dejected position, "were never yet satisfied with flesh that sustains the body. Let those who have lusted, and murmured, and tempted the Eternal, because their palates craved some dainty morsel—let those who have spoken lightly of the Angel's food, that softly falls in the calm hour of morn around our tents, and have thought with scorn of the crystal stream ever flowing at our feet, ay, let them hasten to gather the gift of wrath; we rest content and thankful with the gifts of love and mercy." With a shout of derision, the man hastened away, making known to others the senseless folly, as they deemed it, of Merab's household, guided by the strange fancies of a dreaming-boy.

The scene was marvelous; not less so than former manifestations of the Divine power. Far as the eye could stretch its view, even from such elevations as the camp afforded, the earth presented one uniform expanse of feathered creatures, piled above the tops of such low shrubs as had diversified the scene and broken the level a few hours before. Tens of thousands lay within a space that a few men might encompass; warm still, and plump with delicate meat, they invited the greedy hands that had recently been wrung in weak lamentation, or clenched in sinful resentment against their leader, while words of reproach enumerating their savory viands of Egypt, and bewailing their mighty deliverance from its terrible bondage, wrung even from Moses an appeal against them to the Most High. Every complaint was now silenced, jesting, and laughter, and the rude eagerness of hungry impatience transformed the camp into a scene of riot, while the very air was stifled with the clouds of feathers and down flung on all sides in hurried preparation for the feast. Merab went to his tent door, past which the light plumage drifted like snow flakes, while the steam of the roasting meat tainted the heated atmosphere. "It is nause-

ous," he said, abruptly drawing the curtain that veiled the entrance. "My children, inhale it not, lest ye also crave the tempting food, which comes not with the blessing of the Eternal."

They sat in silence and suspense, gazing upon one another; and fervently did the heart of Jabin seek the Hearer of Prayer, for strength and direction in that strange hour. Meanwhile, the sounds of preparation were exchanged for tones of revelry and triumph. The meat was in, the mouths of thousands in that hungry camp; when, suddenly, a cry, scarcely less terrible than that of Egypt on the memorable night, resounded from every quarter. The deep, stifled groan of dying men; the wild shriek of women who saw their husbands and their sons expire, suffocated by an unseen hand ere the craved morsel could pass their throats; and the lamentable cries of little children frightened at the black distortion of faces, but a moment before radiant with life and joy—all these were heard at once; and greater was the general dismay, for among those who fell were "chosen men of Israel," the prime and flower of that stately host.

"Come forth," exclaimed a voice, low, sad and stern, at the door of Merab's tent; "come forth and bury these slain, ere the pestilence arising from their lifeless bodies, corrupting together with this putrifying mass of meat, so taint the air that not a remnant of Israel be left alive! We may not leave the bones of these unhappy people to bleach beneath the scorching sun, even if we escape the danger of this infectious plague." The speaker was one of the seventy whom Moses had been commanded to select to share his heavy burden; and with obedient steps Merab and Jabin hastened to the appalling task.

"The Eternal is very terrible, my son," whispered Merab, as they smoothed the hot sand over a pit where several bloated bodies had been hastily laid; "so terrible, that methinks it were better to die than to live in hourly peril of some fearful judgment against which there is no defence." "My father, there is a sure defence against these awful judgments, for when hath the humble, faithful servant of the Lord been smitten with the rebellious and profane? We are under a peculiar dispensation, being chosen from among all nations, that we may show forth to such as know Him not, the glorious beauty of the Majesty of the Eternal our God. He hath shown us his ways, and bade us walk in His paths; and thinkest thou, O my father, that to the seeking soul He will deny the light that can guide, or the strength that will uphold him who desires to walk humbly with his God, and to glorify Him in all things? No, our defence is sure, even in the praying spirit that never ceases to ask what He, the Holy One, deigneth to give; therefore, though we be awestricken at the greatness of His terrible power; yet, because of His inexhaustible mercy, we will pray, and trust, and not be afraid."

Their sad task was done; and when the cloud moved on, and Israel left the place, they called it Kibroth-hatta'vah, the Graves of Coveting, a fearful memorial of sins that man is ever prone to;—unthankfulness for gifts in mercy given, and discontented craving after fancied good; in equal mercy withheld.

THE MAHOMEDAN AND THE SAVIOUR'S SERMON.

A merchant living four hundred miles from Bombay, came to that place to purchase goods. He was a man of considerable learning and influence. Seeing a tract in the hand of a boy, on the Way of Salvation by Jesus Christ, he obtained and read it. Being much interested, he came to the door of the missionary, attended by thirty servants, to learn more of the subject. He was a Mahomedan and acquainted with the Persian language. The missionary gave him the Saviour's Sermon on the Mount in the version of Henry Martyn, and requested him to read it. He complied with the request, and became so much interested that he laid aside his business, dismissed his servants, and for six months devoted himself to the study of the Scriptures, coming daily to the missionary for explanation of difficult passages. Some months after returning home, he wrote to the missionaries that nine persons had been brought to believe the Scriptures, and wished some person to be sent to teach them more fully the principles of the Christian religion.

HOW TO PRAY.

A Hottentot of immoral character, being under deep conviction of sin, was anxious to know how to pray. He went to his master, a Dutchman, to consult with him; but his master gave him no encouragement. A sense of his own wretchedness increased, and he had no one near him to direct him. Occasionally, however, he was admitted with the family at the time of prayer. The portion of Scripture which was one day read by the master, was the parable of the Pharisee and Publican. While the prayer of the Pharisee was read, the poor Hottentot thought within himself, "This is a good man; there is nothing for me." But when his master came to the prayer of the Publican—"God be merciful to me a sinner!"—"This suits me," he cried; "now I know how to pray!" With this prayer he immediately retired, and prayed night and day for two days, and then found peace! Full of joy and gratitude, he went into the fields, and as he had no one to whom he could speak, he exclaimed, "Ye hills, ye trees, ye rocks, ye rivers, hear what God has done for my soul!—he has been merciful to me a sinner."

THE BUTTRESSES OF THE CHURCH.—The distinguished Lord Eldon was famous for his devotion to the Church Establishment and hatred of Catholicism, and yet he was by no means remarkable for attendance on divine service. On a certain occasion, when asked why he was not often seen at Church, he replied that he was one of the buttresses of the Church, and supported it from within.

The Sabbath Recorder.

EDITED BY GEORGE B. UTTER.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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The Recorder.

LEAVES FROM A TRAVELER'S NOTE-BOOK—NO. 12. THE LONDON POST OFFICE.

The General Post Office in London is a magnificent building, situated in a central part of the city. It was erected under the direction of Sir Robert Smirke, was opened for public business in 1829, and presents such a proof of the amazing extent of intercourse between London and the world at large, that no stranger ought to fail of visiting it. The building occupies an oblong space, and is divided by a grand hall, with which the many different departments communicate. This hall is eighty feet in width, sixty in length, and fifty in height, the arch over it being supported by six stone columns. On one side of it are the newspaper, inland, and ship-letter offices; on the other are various offices for transacting the business of the department. At each side of the entrance are boards, containing lists of persons for whom letters have been received, but whose residences are not known. A person seeing his own name, or the name of a friend here, has only to write the residence on the remainder of the line, and the letter will be presented within twenty-four hours. Running off from the central hall on one side, is a smaller hall where the bags are received from the mails, and conveyed to the sorters' and carriers' offices—rooms more than a hundred feet long, containing such an immense number of drawers, boxes, and pigeon-holes, that they must be seen to be appreciated. On the other side is a staircase leading to the offices for dead and mis-sent letters. Under the great hall is a tunnel containing some curious machinery for conveying letters from one office to another in different parts of the building. The basement story is appropriated to the mail-guards' rooms and the armory; the second floor and upper story contain sleeping rooms for clerks, etc.

It is worth while to visit the great hall for half an hour before the office closes at night. As the time approaches, men and boys come hurrying in, all out of breath, with the last letters and papers for the mails. At length the great clock begins to strike, and what a commotion!—large men running over small ones, and small men who have delivered their packages dodging here and there to get out of the way of large ones, until, with the last stroke of the clock, all the receiving windows drop, and the successful or disappointed are left to sorrow or rejoice with each other. Another hour at which it will interest the stranger to visit the office is on the departure of the mails for all parts of the kingdom, which takes place at precisely eight o'clock every evening. The different vehicles generally collect in the enclosed space around the building a quarter of an hour before the time, and the gates are guarded by men in livery. When the clock strikes, the last parcel is handed up to each—and off they start, one after another in quick succession, the fresh horses gaily prancing, and the horns merrily sounding from the different quarters to which the coaches diverge. It is a scene in which the philosopher and the unlettered man will be alike interested.

The perfection and convenience of the present Post Office arrangements in Great Britain, of which the London Post Office is the head, cannot be fully described. A letter may be sent from one part of the kingdom to any other part for one penny, or about two cents. This money, instead of being paid at the office on the despatch or receipt of a letter, is paid for stamps, which are sold by stationers and others licensed for the purpose, in every city or village in the country. These stamps are usually square pieces of paper, covering not more space than a quarter of a dollar, and presenting a picture of the queen's face, with the words, "Postage one penny." They are printed on large sheets, and sold in quantities to suit purchasers. Those who have occasion to use them often generally carry them in their pocket-books, as they would carry post-office change. One side of the sheet is covered over with an adhesive substance, so that it is only necessary to cut out a stamp, moisten the back of it with the finger, stick it upon the letter, and the postage is paid. It may then be dropped into any of the receiving offices which are scattered over all the large towns, and within an hour it will be on its journey to the place of destination. When it reaches the office to which it is directed, a carrier immediately takes it to the person for whom it was designed, if his location is indicated—thus obviating all necessity to visit the office for one's self. The facility with which letters find a stranger is remarkable. Perhaps the first intimation such a person receives that he is known, may be by a letter left at his room. A New-Yorker in London will often receive letters within fourteen days from the time when they were sealed by his friends three thousand five hundred miles away.

These facilities of conveyance are not confined to letters; other matter may be forwarded by the mail, if the right number of stamps be placed upon it. On one occasion, a friend who was spending

some days in the country, met with a plant which he wished to transfer to his own garden. It was accordingly enclosed in a wrapper, with the simple direction, "Be sure you set it out to-night;" two stamps were sufficient for the postage; and when he returned a few days afterward, it was in a flourishing condition. On another occasion, a friend left a handkerchief which he valued as a remembrance some three hundred miles from his home. He wrote for it, and received it on the following day, at a cost of four stamps, worth less than eight cents. All letters or parcels weighing more than half an ounce, have to pay an extra charge for each additional half ounce. This has given rise to a curious invention for weighing letters. It is a pencil so arranged as to be made strictly a pair of steelyards—one part of the case serving as the yard, another as the weight, and a third as the hook to take hold of the letter. With this contrivance, no one need make mistakes as to the number of stamps necessary for his letter or parcel.

In London, letters are delivered in every section of the city six or eight times a day, and as frequently taken from the receiving offices. If, therefore, one has a word to say to a friend five miles distant from him, he may calculate as certainly at what time that word will reach his friend through the post, as he could if he were to send it by a special messenger. To accelerate the delivery of letters in distant parts of the metropolis, the postmen used to be conveyed in long light vehicles to the verge of their districts, so as to be fresh for their work when they arrived. Each accelerator would carry a dozen men with their bags—the man belonging to the nearest walk standing next to the door, ready to descend without occasioning any stoppage. Now, boys upon horseback, with their red coats and large portmanteau, may be seen at almost any time, hurrying to distant sections of the city with their paper messages. Indeed, every thing connected with the post is conducted with regularity and expedition which are altogether surprising. The system is probably the most perfect in the world, and it is impossible to estimate the benefit which through it has been conferred upon the nation.

For the Recorder.

TIME OF COMMENCING THE SABBATH.

I have seen in the 26th No. of the Sabbath Recorder, over the signature "W. S.," some notice taken of my reply to the report of the Committee appointed by the General Conference on the Time of Commencing the Sabbath. The writer, exulting in the victory which he thinks he has obtained, advises me to give the matter up; and it may be, that we had better both give it up, or dispute no farther, inasmuch as he has gained no credit for his courtesy—and if I should, in the course of the discussion, manifest any thing of a similar spirit, it may be attributed to its contagious character. However, I think I am entitled to this one reply, if it were only to correct misrepresentation, which evidently appears in the commencement of his remarks—whether from design or from the want of discernment, I shall not say.

W. S. labors earnestly to prove, that evening is uniformly used in the Bible to signify the close of the day, or commencement of night; hereby implying, that I was ignorant of this simple truth, which every child of seven years old ought to know, and which I never thought of controverting. No, indeed, for this is the truth which I designed to establish, since it is this that overturns his own theory. How inconsistent that evening should be the beginning of night and the beginning of the day also!

W. S., after so much effort to prove what every body knows, viz. that evening means the beginning of night, and morning the beginning of day, says it must necessarily be admitted that the use made of them in the first chapter of Genesis is an exception to the general rule. I see no necessity for any such exception; it is only the inconsistency of his theory that creates the necessity. Only just admit that there was a day before there was a night, or in other words, that the night following the day belongs to it in the order of nature, and no such necessity will exist.

W. S. says, how I should conceive that the light part of the first day should precede the dark part of the same, is to him mysterious. It would seem, then, that there is one thing he cannot exactly account for with all his wisdom. Well, I will tell him, viz. that there was neither day nor night until God divided the light from the darkness, and called the light day, and the darkness night.

W. S. thinks that every man must know, that before there was light on this earth it certainly was dark, and that darkness was earth's first night. Here he differs from the committee; for, although they say that night preceded the day, they add, "By this we do not mean to speak of that absolute darkness which rested upon the deep before God began to model chaos into form, as being the night which preceded the first day." I agree with the committee in this, that the darkness which rested upon the face of the deep was never called night; but I differ from them in this, that the first night preceded the first day. I believe, that the darkness which immediately followed the first day was that which God called night. There can be no conceivable objection to this on account of the night being subsequent to the naming of it. It will certainly be admitted; that God knows the end from the beginning. The notion of night preceding day in the order of nature is taken almost exclusively from the manner of expression in Genesis first, "the evening and morning," and I think I have shown conclusively

in my former remarks in reply to the Committee, that the meaning is substantially the same as if it had said, the morning and evening, was the first day.

But, says W. S., the Scripture expressly says, "from even to even shall ye celebrate your Sabbaths." Now let us notice the connection in which these words stand, this is a peculiar occasion; it was the anniversary of atonement, when the whole nation of Israel were required to keep a solemn fast, to afflict their souls for sin. But the chief solemnities consisted in those rites by which the high-priest was to make atonement for the sins of the nation—which rites were never performed on any other occasion. It was an annual solemnity, as may be seen in the 16th chapter of Leviticus. This has nothing to do with the Sabbath of the fourth commandment, or the weekly Sabbath, inasmuch as the same rites were never performed, or the same orders given on any other occasion.

In reply to what W. S. has said about Nehemiah, I shall be short, seeing that it is principally based upon supposition and assertion. I shall only notice the question which he asks. He says, supposing that I (alluding to me) could give reasons why Nehemiah ordered the gates of Jerusalem shut in the evening, or when it began to be dark before the Sabbath independent of his believing that the Sabbath began at sunset, what would that do towards proving that he did not believe it? I answer, that it would prove that there are reasons sufficiently weighty to warrant the course that he took, aside from his believing this, and hence there is no difficulty in constraining the conduct of Nehemiah in this matter, for it does not follow as a necessary consequence from any thing that he said or did, that the Sabbath began at sunset.

W. S. comes now to reply to my remark on Matthew 28: 1. Before I enter upon this, I must premise a few things. I have been of the opinion that the use of discussion was to endeavor to obtain and diffuse light on different subjects. But where a man shows evidently, by his dogmatical style, that he considers himself the standard of orthodoxy, and that it is a sufficient reason that any person is wrong, if he differs from him in his understanding of the Scriptures; nay, more, if the Scripture itself does not comport with his theory, it is by him pronounced vague; with such an one, there is little use in arguing. For the sake, however, of those who may read, I will make some remarks upon the testimony of the evangelists concerning the resurrection of Christ. This is a fundamental doctrine of the Christian religion; for if Christ be not risen, our faith and hope is all vain. Infidels, aware of this truth, in their attempts to overthrow the Christian religion, have assailed this doctrine with all their power, and have tried to make much out of what they call the contradictory testimony of the different evangelists; and I am sorry to find one professing Christianity showing them any countenance. Charles Bonnet, in his Philosophical and Critical Inquiries concerning Christianity, speaks of the little circumstantial difference in the testimony of the evangelists, as an evidence that they were honest, independent witnesses. If they had been designing men, wishing to impose a fraud upon the people, they would have been careful not to vary from each other in the least. Hence he says, that they agree essentially, with some circumstantial variation, which is always considered in courts of justice to strengthen testimony. Now let us come to the passage which has so much vagueness about it in the estimation of W. S. "In the end of the Sabbath, as it began to dawn towards the first day of the week, came Mary." &c. Let us see if there is so much contradiction between Matthew and the other evangelists. Mark says, "Very early in the morning of the first day of the week, they came unto the sepulchre at the rising of the sun." Luke says, "The women which followed our deceased Lord to the sepulchre, and saw where he was laid, returned and prepared spices and ointments, and rested the Sabbath according to the commandment; and upon the first day of the week, early in the morning, they came unto the sepulchre bringing the spices," &c. Aye, but the two last-mentioned witnesses, say you, differ essentially from the first. I say not. How much difference can you make between the close of one day and the beginning of another? Can you make a hair's breadth? I say, then, that there is nothing in the account of Mark or Luke that operates against Matthew's testimony. Neither do I believe there is any thing in John's, more than might naturally arise from locality. In summing up what the evangelists say, this is the amount—that in the end of the Sabbath, or about the commencement of the first day of the week, the women came to the sepulchre. If the translators of our Scriptures had any temptation to give a wrong coloring, it would be to bend as much as possible to the side of my opponent; for if the night preceding the Sabbath belonged to its consecrated hours, they will say he rose upon the first day of the week; but if the night following the Sabbath belonged to it and is a part of it, then he rose from the dead on the Sabbath; and this might be the reason why the translators were so puzzled with Matthew's account, if puzzled they were. But I think that some of our moderns have been more puzzled with it when they have been driven to the necessity, in order to get along with that text, to call it a vague expression! Now it cannot be otherwise than that Matthew's is express testimony in favor of my position. W. S. has in substance acknowledged it, by the unwarlike shifts he has been obliged to make to evade its force.

We next come to John 20: 19, "The same day at evening, being the first day of the week," &c. I shall take but a passing notice of this, as I consider his argument a mere quibble. I have seen such kind of frothy arguments in debates on baptism, but they always put me in mind of the old adage, that "a drowning man will catch at straws." If he had been disputing with a first day keeper, who would have cited him to the two meetings of the disciples mentioned in this chapter as apostolic example for keeping the first day, I have no

doubt that he would have rebutted his argument by saying, that they were not first day meetings; it was evening, after sunset, most probably after dark; they were afraid of the Jews; therefore they would be likely to hold their meetings in the night. Such have been the arguments of some of his brethren, I know; and I think that W. S. has argued thus himself heretofore. But on this occasion it does not suit his purpose. I could bring several other texts of similar import; but it would be of no use, as far as W. S. is concerned, for he thinks he has clearly and positively proved that the Sabbath begins at sunset without bringing a solitary text directly in point.

But it would seem that his principal dependence is placed upon the practice of the Jews. Therefore I shall notice what he has said upon Mark 1: 32, in connection with what he calls "living testimony." He says, "that the Jews, even in the days of their greatest wickedness, were extremely tenacious about the Sabbath day." This is a sweeping assertion, and one which I think it will be difficult to sustain. Read their history during the reign of Menassah, when the Lord testified of them that they had done worse than the heathen whom he drove out before them. So wholly were they given up to idolatry as a people, that the book of the law of the Lord was by them wholly neglected, as may be seen in the 33d and 34th chapters of 2d Chronicles. And the Lord, by the prophet Ezekiel, 20th chapter, says of Israel, "that they had despised his judgments, and not walked in his statutes, but had polluted his Sabbath, for their hearts went after their idols." Is it probable, that during this and many other stages of their history, they were as a people, so extremely tenacious of the Sabbath day? If this had been the case, there would have been one redeeming quality in their character. Could it have been said of them, in that case, that they had done worse than the heathen in their idolatrous profanity. Now, continues W. S., "if any man wishes to know when the Sabbath begins and ends, he has only to find out how the Jews keep it, and if he keeps it in this respect as they do, he may be sure that he is right." This is rather singular doctrine even on the supposition that it is true. I have always thought that the Bible, and the Bible only, was the religion of Protestants, instead of placing implicit confidence in any body of men calling themselves infallible, whether Jews or Romanists. I think this looks like that little horn of which he speaks, for observe, he says that in this matter we need only go to the Jews to know the truth a people whom Christ has said were blind guides, and who have reiterated his woes upon them. Seven times in one chapter, he pronounces them fools and blind. Read the 23d chapter of Matthew, and also the 7th chapter of Mark. When conversing with the Pharisees, he says, "In vain do ye worship me, teaching for doctrine the commandments of men, for laying aside the commandments of God, ye hold the traditions of men." &c. He further says, "Full well ye reject the commandments of God that ye may keep your own traditions." He charges them with "making the word of God of none effect by their traditions; and many such like things ye do." So that it is evident that they were more tenacious of their own traditions, than they were of the commands of God. I must say, for myself, I would not keep the seventh day as a Sabbath if I had no better authority for it than because the Jews keep it. I believe that the Scripture is the more sure word of prophecy, the only infallible guide for our faith and practice, and the Saviour's example the only perfect model for our imitation. To say that the Jews have never deviated in the least with respect to the time of commencing the Sabbath is asserting more than any one knows. But admitting, as I do, that the Jews observe the right day for the Sabbath, can it be proved that they have never changed the time of its commencement by their traditions since God gave the law from mount Sinai? Can W. S. prove what he has asserted, that precisely as they understood it then, so they understand it now. I believe that the inspired men who wrote the Gospels knew as well about that as W. S. I have as good authority for saying that this tenacity for sixth-day-keeping had its origin in Jewish tradition, as he has for saying that the Marys went twice to the sepulchre, and that they were driven away by the watch.

I shall only say, in conclusion, that unless I alter my mind, this is the last reply that I shall make to W. S., even if he should call me Beelzebub. FAGANUS.

January 12, 1845.

THE PUBLICATION OF THE FOREGOING is due to the writer. His first article, in reply to the Report of the Committee, we regarded as a candid statement of his reasons for not subscribing to that Report; and we were quite disposed to drop the matter there, leaving the Report and the Reply to exert their natural influence upon the minds of the readers. But when we received the article of W. S., we were anxious to give free scope to inquiry, and therefore published it, although it contained some remarks perhaps unnecessarily severe. The present article is in answer; and since it is announced as the last one from that source, we presume it will end the discussion, unless there is something special to say in reply. If there is anything special, we hope it will be said with brevity and without personal allusions. [Ed. Rec.]

THE REFORMATION.—When I call to mind, (says Milton) that at last, after so many dark ages, where in the huge over-shadowing train of error had almost swept all the stars out of the firmament of the church—how the bright and blissful Reformation, by divine power, struck through the black and settled night of ignorance and anti-Christian tyranny—methinks a sovereign and reviving joy must needs rush into the bosom of him that reads and hears, and the sweet odor of the returning gospel imbathes his soul with the fragrance of heaven.

THE HOLY LAND.

We are indebted to a letter written by a missionary of the London Jews' Society, for the following picture of the state of things in the Holy Land:—

The state of things in this country is daily becoming more intensely interesting. If we pass through the land, a strange picture presents itself; a decreasing population, deserted or ruined villages, a stand to all improvements; no one thinks of planting a tree, or looking beyond present wants. In the city a similar spirit prevails—no permanent improvement any where carried on, the minds of the people appear to be unstrung, the whole country unsettled; the population divided into parties, influenced by the keenest hostility; sometimes coming into contact, at other times reined in, as if by some invisible power. Very lately, several conflicts ensued, and many lives were lost and villages plundered.

Men of the world look on this state of things with much perplexity, and many a conjecture is hazarded as to what may be the result; but the student of prophecy reads in this apparent confusion and conflict of moral elements, the secret touches of that Hand which guides and controls the destinies of nations, and makes even the sceptres of the world to bend to His purposes. It is true this state of things has its inconveniences, and, in some instances, may even obstruct the work of missions; but in reference to this land, in an especial manner, we are persuaded that in proportion as the political horizon darkens, the prophetic horizon brightens.

PROPHECY.

Prophecy furnishes an argument in favor of Christianity, the force of which is continually growing. The argument began, when first a single prophecy was fulfilled. It increased more and more, as prediction and fulfillment multiplied. In the age of the apostles, it was a powerful as well as a favorite weapon in proof of the Gospel. But during that period, many new predictions were published, and many ancient ones remained to be accomplished. The argument, consequently, was not yet at its height. It has been growing ever since, as one century after another has rolled out an additional fulfillment, or completed and enlarged those already advanced. We, in the present age, enjoy an expanse and variety and completeness of prophetic evidence, far exceeding those which the chart of history presented to St. Paul. There is to us a voice from the silent solitudes where Babylon and Tyre once stood in pride and reigned in power; from the modern history of prostrate Egypt; from the wonderful annals and present condition of the Jewish race; from the desolate state of the holy land and adjoining countries; from the rise and present aspect of the mystic Babylon—which the primitive Christians had not the privilege of hearing. The force of this argument is yet to grow continually. A few years hence, in all probability, will exhibit it invested with a brightness and glory, compared with which all present evidence will seem but as morning twilight. The end of the world will be its full maturity. Prophecy having begun with the history of sin, extends to the completion of its tragedy; and not till the blazing of the great conflagration, when "the earth and all that is therein shall be burned up," will its every prediction be fulfilled, or the fulness of glory with which it was designed to show the truth of God in the Gospel of his son, be made to appear. [McLaine's Ev. of Christianity.]

A NEGLECTED NEW TESTAMENT.

The following account, copied from the "Quarterly of the Foreign Evangelical Society," may serve to illustrate these words of Scripture, "Cast thy bread on the waters; for thou shalt find it after many days."

"In a small town in the eastern part of France, three or four years ago, a shopkeeper bought of a colporteur, employed by our society, a New Testament. But he was not a lover of God's word, and did not read the book he had purchased, and it was forgotten in a corner of his house. Several months had elapsed, when a sister of his, who lived in a village in the district of B—, came to see him. She found the Testament covered with dust, opened it, and asked her brother, 'What book is this?'

"It is a book I bought of a colporteur, but I don't read it."

"But it is the New Testament," she replied. "Yes," he answered, "but it is a Protestant book, and I don't care for it."

"Well," said the sister, "if you don't care for it, give it to me, I will carry it home, and read it very willingly."

"The woman took the book, she read it, and became converted, without having heard or known any servant of Christ. Soon after this, her husband and her own son were brought to the knowledge of the salvation that is in Jesus Christ. Their conversion was followed by that of a cousin of theirs, and lastly, by that of the very man who had purchased the word of God, and despised it, for himself. All these Christians are now bearing their cross faithfully, and may be considered as the first fruits of their country for Christ."

In the Jews' Cemetery, at Prague, a tomb is pointed out, erected in the last century, to the memory of a wealthy and benevolent Israelite, Meissel—for that was the name he bore—had no inheritance from his father; he lived in the same modest and parsimonious manner as the majority of his nation, and continued till death to be a dealer in old iron. But he built the Jewish Council-house at Prague, erected four synagogues, paid six streets, and fed every week sixty poor people. Truly did Meissel's old iron yield greater advantage to others, and doubtless greater value to himself, than all the silver and gold houses and lands, of many a wealthy possessor who calls himself a Christian.

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EDITED BY GEORGE B. UTTER.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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The Recorder.

LEAVES FROM A TRAVELER'S NOTE-BOOK—NO. 13.

GUILDHALL.

Every body has heard about Guildhall as the principal seat of city legislation, and the scene of numerous feasts on memorable occasions. Here is a great Hall, 153 feet long, 48 feet wide, and 55 feet high, in which are chosen the mayor, sheriffs, and members of parliament. It was in this Hall that the Lord Mayor, in 1814, entertained the Prince Regent and the allied sovereigns with a feast which cost upwards of \$100,000. The anxiety to gain a sight of this splendid repast was so great, that many wealthy merchants paid hundreds of dollars for the privilege of becoming waiters at the table. The Hall is enriched by several monuments, including those to Chatham, Pitt, Nelson, and Beckford. At one end of it, raised on pedestals, stand two colossal figures, representing an ancient Briton and Saxon, called Gog and Magog. They were formerly carried in procession on lord mayor's day, to the great amusement of the assembled crowds. But now they uniformly keep their places in the Hall, excepting that, as all the children believe, they come down to dinner when they hear the clock strike one. It so happens, however, that they do not often give evidence of having heard the clock. The building is the work of different periods, and is very irregular. It contains a council chamber, a library and museum, the city courts of law, and the justice hall, in which an alderman sits daily to hear charges, complaints, &c.

THE ROYAL MINT.

This is a handsome stone building of Grecian architecture situated on Tower Hill. It is inaccessible to strangers unless introduced by some of the officers. But when so introduced, every facility for observation is afforded to the visitor. He is first shown into the melting and pouring room, where the metal is made into bars ready for the rollers. Here are little wagons for transporting the bars on a sort of railway to the other parts of the building. One of these wagons, which was started very easily with a single hand, contained gold bars worth \$500,000. The visitor is next conducted to the room for rolling the bars into plates; then to that for cutting the plates into pieces of the right dimensions for coin; then to that for preparing the pieces to stamp; then to that for stamping the pieces and finishing them for circulation. Much complicated and curious machinery is necessary to carry on the work of coining. It is here brought to such perfection, that a currency of improper weight or quality is hardly possible. An immense amount of specie is required for the financial transactions of England, since "small bills" are not known there. Yet the whole business of coining is now carried on within these premises, and so carried on as to give almost no occasion for complaint. The Mint has had the attention and services of several of England's most distinguished and valuable men.

THE PORT AND DOCKS OF LONDON.

Some impression of the commercial importance of London may be obtained from a sail down the Thames for ten miles; or from a visit to the principal docks. The Port of London properly extends from London Bridge to Blackwall; but from the Bridge to Deptford, a distance of four miles, the river is constantly lined with vessels of all sizes and from all nations, busily engaged in loading or unloading. The intervening channel is occupied by steamboats and small craft, or by richly laden vessels going down or up according as the tide ebbs or flows. More than one hundred steamboats ply upon the river, connecting London with all the domestic and foreign ports. There is a place near Gravesend, which commands a good view of the windings of the river, and from which 1000 vessels may frequently be seen wending their way up or down, or quietly waiting a return of the tide. Mention is made of the extensive commerce of London as early as 359, and from that period onward may be found frequent allusions to its surprisingly rapid increase. Yet it was not until about 1760 that the necessity for extensive wet docks was fully appreciated, and a systematic effort commenced to meet it. This effort has resulted in supplying London with dock accommodations of immense extent.

The St. Katherine Docks were built in 1827 and 1828. They consist of two docks, a basin, and a connecting lock canal, and are sufficiently capacious to accommodate from 150 to 200 vessels. The docks are surrounded by extensive warehouses, into which goods may be hoisted from the vessels, and in which 210,000 tons of goods can be securely kept. The expense of purchasing the ground, and building upon it, was about \$7,000,000.

The London Docks are situated a little lower down the river, and consist of two docks, a basin, and canal. One of the docks covers twenty acres and can accommodate 500 vessels; the other covers fourteen acres. They are surrounded by warehouses; one of which, called the tobacco ware-

house, stands on four acres of ground, and rents for \$75,000 per annum. Beneath the warehouses are immense vaulted cellars for wines and brandies in bond.

The West India Docks have warehouses capable of receiving the whole produce of the West India trade. One dock is exclusively for unloading ships, and occupies thirty acres; the other is for loading outward bound vessels, and occupies twenty acres.

The East India Docks were constructed for the accommodation of vessels engaged in the East India trade, and for the better security of goods brought home by them. It was required that all East India produce brought to the port should be unloaded there.

BRIDGES OVER THE THAMES.

The Bridges over the Thames were formerly few and rudely constructed. But a great change has since been made, so that the bridges are now sufficiently numerous, and form objects of particular attraction for their architectural beauty. There are six grand structures of iron or stone. The first in order, commencing at the west, is Vauxhall, which was completed in 1816, and consists of nine cast iron arches, with piers of Kentish ragstone, imbedded in Roman cement. Westminster was completed in 1750, at a cost of nearly \$2,000,000. Waterloo was constructed in six years, and opened in 1817, on the anniversary of the battle of Waterloo, in the presence of the Prince Regent, the Duke of Wellington, and many other distinguished individuals. Blackfriars is of stone, and was built in 1768. Southwark is of cast iron, and consists of three arches, the center one having a span of 240 feet, and that on either side of 210 feet. The weight of the metal employed exceeds 5300 tons, and the cost of the structure was nearly \$4,000,000. The New London Bridge exceeds all the others in style of architecture and expensiveness. It was built between 1824 and 1831, at an expense of more than \$7,000,000. Probably no thoroughfare in the world is so crowded—more than one hundred and fifty thousand persons crossing it daily. It occupies the site of an old bridge which was completed in 1209 and remained until 1756. The probability is, that this will stand as long as its predecessor.

For the Sabbath Recorder.

TIME OF COMMENCING THE SABBATH. DECREES OF KINGS AND COUNCILS.

Several articles have appeared in the Recorder discussing the question about the time of commencing the Sabbath. It is with some degree of regret that I have noticed this discussion, inasmuch as I think it cannot but have injured our cause by the declaration therein made, that the Scriptures are not sufficiently explicit to direct us as to the proper time and observance of God's sacred rest. I am not about to say anything to prolong a controversy upon a point which, so far at least as it has reference to the practice of the Jews at Christ's time and before, was never seriously disputed by any of the first-day or no-day Sabbath writers; but I am about to present, so far as decisions of princes and councils will decide it, what has been the practice of the Christian Church in reference to this matter since the catastrophe which put an end to the Jewish polity; and if it does no other good, I doubt not it will serve to correct an error into which most of us have been led, of attributing to the Popes of Rome an innovation of which clearly they were never guilty.

In an examination of the decrees or laws of Eighty-five Kings, Councils, or Bishops, extending from A. D. 321, to about A. D. 1700, which are mentioned by Mörer in his Dialogues on the Lord's Day, and which I presume are nearly all that made any decrees relative to the day, I find that fourteen have reference to the time of commencing its solemnities. Seven of these were on the continent of Europe, and seven in England or Scotland. The earliest of those on the continent was A. D. 791, and the last A. D. 1232. As will be seen, they were all in harmony with what has hitherto been conceded as the Mosaic practice. The subject seems not to have been introduced into them with reference to any disputes concerning the beginning of the Sabbath, but to correct such infractions as the people would naturally fall into from the universal practice throughout the Roman Empire, of commencing the secular day at midnight.

The first of the councils that we find speaking upon this question, was called by Charles the Great, or Charlemagne, of France, and was convened at Friuli in Italy in reference to disputes concerning the Trinity and the incarnation. They decreed, "That all people should, with due reverence and devotion, honor the Lord's day, beginning on the evening of the day before; and that thereon they more especially abstain from all kinds of sin, and from all carnal acts and secular labors; and that they go to church in a grave manner, laying aside all suits of law, and controversies which might hinder them from praising God's name together."

Three years subsequently, another council was convened by the same monarch, at Frankfort in Germany, where the boundaries of the Lord's day were determined "from Saturday evening to Sunday evening, that so there might be uniformity in the time of their worship, and the conscience made easy by the certainty of the hours when they were to begin and end that day's service."

A. D. 813, another council at Tours says, "Let there be no markets or pleadings on the Lord's day, which Christians ought to spend in the praises of God, and thanks for his blessings, and to continue in so doing until the evening."

Archbishop Herardus of Tours, A. D. 858, took measures to promote the observance of the day within his jurisdiction, and forbid all servile works and obscene language, and markets on the Lord's day, which he required to be religiously kept from evening to evening.

About the middle of the eleventh century, A. D. 1050, a council was convened at Coy in Spain, by Ferdinand King of Castile, where it was decreed, "that all Christians should be admonished every Saturday evening to go to church, by way of preparation to the Lord's day following, which was to be entirely consecrated to the hearing of the mass. And no person was to presume to travel thereon unless for devotion's sake; or to bury the dead, or to visit the sick, or to carry expresses for the security of the State against the attempts of the Saracens."

A. D. 1282, the council of Angiers in France, called by Ptolemy Juliomagnus, forbid "Millers, by water or otherwise, to grind their corn from Saturday evening till Sunday evening, and also that at such times the barbers should desist from his trade."

Many other councils are quoted from this period to A. D. 1618, but they make no reference to the time of commencing the solemnities of the day. One universal practice, we have seen, was taught throughout the dominions of "His Holiness," excepting, as we shall soon see, in England and Scotland, where a different practice prevailed—originating, doubtless, in part from the tenacity with which the people held to the Sabbath, which had before been taught to observe, and from which, in consequence of their isolated situation, they were not so soon, nor so easily drawn off as the rest of the Catholic church.

The first legislation to be found in England concerning the observance of Sunday, was A. D. 692, by Ina, King of the West Saxons, who, says Mörer, by the advice of his father, with his Bishops and his Aldermen and Seiges, in a great assembly of the servants of God, for the health of their souls and the preservation of the kingdom, made several statutes, from the third of which the following is taken:—"If a servant do any work on Sunday by his master's orders, he shall be free and the master pay thirty shillings; but if he sent to work on his own head, he shall be beaten with many stripes, or ransom himself with a price. A freeman, if he work on this day, shall lose his freedom or pay sixty shillings; if he be a priest, double."

Five years afterward, a Synod was held at Berghamsted, under Bertwaldus, Archbishop of Canterbury, and there passed the following canon among others:—"If any person whatever do any manner of common work on Saturday or Sunday evening after sunset, if a servant and by order of his master, the master shall be fined eighty shillings. If a servant travels on these days, he shall pay six shillings to his master or be beaten. If a freeman be faulty, he shall be put in the pillory or fined, and half of the fine shall be given to the informer."

A. D. 967, King Edgar not only prohibited buying and selling on Sunday, with all legal process or attendance on courts, but a scruple having arisen about the terms of this "Christian Sabbath," he further commanded, "that the festival should be kept from three of the clock in the afternoon on Saturday, till day-break on Monday morning, under the penalty of what the laws prescribed for those who misbehave themselves on the Lord's day."

King Canutus made a law subsequently, confirming the former laws for the observance of Sunday; and, according to King Edgar's rule, he began the festival on Saturday, at three o'clock, and ended it on Monday morning.

Edward III., on coming to the throne, A. D. 1327, made a collection of the Danish, Saxon, and Mercian laws, and whatever he found most useful, both for the civil and ecclesiastical governments, he selected and confirmed. Among them, those in reference to the Lord's day were not overlooked, but according to the way of olden times, he took care to discharge it of all litigious disputes and secular business; and to determine the bounds of it, from three o'clock on Saturday afternoon until Monday morning.

This was afterwards re-enacted by Henry II., about A. D. 1155, who, it is reported, had an apparition at Cardiff in Wales, in which St. Peter charged him, that on Sundays, throughout his dominions, there should be no buying or selling, and no servile work, except what concerned the provision of meat and drink; which things, if he observed, he should succeed in all his affairs.

A. D. 1201, Eustachius, Abbot of Flay, under the reign of King John, traveled through England and Scotland, reading a mandate which he said had been delivered from heaven, and was found by Akarius, the Archbishop, at Golgotha, where Christ was crucified, and in which the observance of Sunday was enjoined from the ninth hour on Saturday until sunrise on Monday. This document he read to a council in Scotland in the reign of King William, A. D. 1203, who, with the consent of his Parliament then assembled, passed it into a law. "That Saturday, from twelve at noon, ought to be accounted holy, and that no man should deal in such business as was on feast days forbidden." Also, at the tolling of the bell, the people were to be employed in holy actions; going to sermons and the like, and to continue thus until Monday morning, a penalty being imposed on those who transgressed.

About eleven years later, it was again enacted in a Parliament at Soome, by Alexander III. of Scotland, "that none should fish in any waters from Saturday, after evening prayers, till sunrise on Monday," which was afterwards confirmed by James I. and II.

Although the list is continued down to A. D. 1698, no other expression is made in reference to the time for the commencement of the solemnities of the day, and we are left to conjecture only as to the origin of the present practice. But with

such facts for our data, I think but one opinion can be formed as to its origin; and that must be, that it grew out of the light-esteem in which the day continued to be held, despite of all the efforts of civil or ecclesiastical governments, to enforce its more strict observance, and the constant tendency of the people to regard it as the other days were regarded; from the commencement of the labors of the day until their termination. When a practice once obtains, a generation or two is sufficient, as our own experience teaches, to make the practice quite apostolic.

STATISTICS OF THE JEWS.

Their restless feet are pressing, at this very hour the snows of Siberia, and the burning sands of the desert. Our friend Gobat found numbers of them in the elevated plains of Abyssinia, eight hundred miles to the south of Cairo; and when Denham and Clapperton, the first travelers that ventured across the great Sahara, arrived on the banks of the lake Tchad, they also found that the wandering Jew had preceded them there by many a long year. When the Portuguese settled in the Indian Peninsula, they found three distinct classes of Jews, and when the English lately took possession of Aden in the south of Arabia, the Jews were more in number there than the Gentiles. By a census taken within the last few months in Russia, they amount to two millions two hundred thousand; so that their population in that immense empire exceeds that of our twenty-two cantons. Morocco contains three hundred thousand, and Tunis one hundred and fifty thousand. In the one small town of Sana, the capital of Arabia Felix, they assemble together in eighteen synagogues. Yemen counts two hundred thousand; the Turkish empire two hundred thousand, of which Constantinople alone contains eighty thousand. At Brody, where the Christians, who are ten thousand in number, have only three churches, the Jews, twenty thousand in number, have one hundred and fifty synagogues. Hungary has three hundred thousand. Cracovie twenty-two thousand. In a word, it is imagined that were all the Jews assembled together, they would form a population of seven millions; so that could you transport them into the land of their fathers this very year, they would form a nation more powerful and more numerous than our Switzerland.

[L. Gausson.]

THE ANGEL OF DEATH.

It is not to be denied, that sinful man has many enjoyments in this world. It is perfectly idle to say, as we look over the festive circle, and see the cheerful countenances, and hear the merry peal and vivacious laugh, that there is no enjoyment there. There may be some sad hearts concealed under those gay exteriors, but for the most part those who compose that circle, are for the moment in a state of pleasurable excitement. And so too, abounding wealth, and popular applause are sources of great happiness to unsanctified hearts—and such as judge from outward appearances, are apt to look upon this world's vanities, as the monopolizers of enjoyment. We have, however, here only the front view of the picture; examine it more closely, and you will see in the background the angel of death advancing, and one and another of these figures moving through the scene, and dropping at his touch, and these happy souls, in quick succession, are exchanging all their hilarity and high excitement, for the sorrows and the darkness of an eternal night. Thus the world is moving on, day after day, perpetually changing its phases. Thus end every day in more or less numerous instances, all the joys which the world can give. If we take this earth for our portion, it is our only portion, and however large it may be, it is soon to be wrested from us, and then the human mind is left to feed forever upon reflection, and the only word of consolation, if consolation it can be called, which falls upon the ear is this—"Son, remember that thou in thy life time received thy good things." "Death, what a melancholy day to those who have no God."

[Dr. Mason.]

THE GENTLEMAN AND THE PEASANT.

A gentleman having come to the possession of an estate, invited a friend from a distance to partake of his hospitality, and to congratulate him on the acquisition of his possessions. The friend was a Christian; but the proprietor of the domain sought his happiness in the world's enjoyments. Soon after the arrival of the guest, he was led out to a balcony, commanding an extensive view. Pointing forward, the proprietor asked, "Do you see that range of fields extending to the verge of yonder hill?" "I do," was the reply. "Then these are mine. Look again," he continued, "in this other direction. Do you see those farm-houses and adjacent fields?" His friend assented as before. "These again," he cried, "in the joy of his heart, are mine." Having gone over in description, the whole of his property, he awaited the usual congratulations, but received none. On expressing his surprise, mingled with displeasure, his companion, who saw in these things the idol which had taken possession of his heart, and the rock on which his soul was being destroyed, gently replied, "Why should you be surprised? Look to yonder village; there lives a peasant, who can say more than you have said to day. The gentleman exclaimed with astonishment, "What can he say?" It was answered, "He can look up and ask, Do you see yon sky above that sky is the heaven of heavens, that heaven of heavens is mine. Again, he can look beyond the world, over the narrow verge of time, to a vast eternity, and can say, That eternity is mine. But more, this disciple of the Lord Jesus can bid you look around, and asking you to behold the finger-marks of him who created all things, he can add, with joy unspeakable, that God, who made all those things, is mine. And when your property is burnt up in one vast conflagration, his shall endure for ever, and be enjoyed in blissful immortality."

A RIDDLE FOR CHILDREN.

"There is a father with twice six sons, these sons have each thirty daughters, who are all colored; having one cheek white and the other black. They never see each others' faces; nor live above twenty-four hours." "A very strange and unsocial family!" observed Louisa.

"I should never guess it," said George, "if I were to dedicate a year to it." "You have, nevertheless, my boy, just pronounced the name of the said father, and that, too, after a single moment's consideration."

"The name of the father!—how?—where?" "It is a year!" "It is a year!" exclaimed the astonished boy.

"A year!" echoed Louisa, "do not be sure; I now see it clearly. His twice six sons, are the twelve months; the thirty daughters, the days of each month; and since one day must pass away before the next can arrive, they may be truly said never to see each others' faces." [Amusement.]

"Admirably expounded!" said her mother. "And each day," added George, "is certainly 'part-colored,' as it is made up of light and darkness." [Philosophical Amusements.]

EXCURSIVE CHILDREN'S BOOKS.

There is, even in these days, a section of works, the guiding principle of which is not so much what they shall put into the mind as what they shall keep out, and where the anxiety to exclude all that may be pernicious has also sacrificed all that is nourishing. There are some writers by whom their young readers are treated rather as languid, listless, invalids, than as healthy, hungry boys and girls—who know no difference between ardent spirits and barley-water; and, for fear of rejection or intoxication, put their readers on a diet on which they may exist, but can never thrive. Nothing truly has surprised us more in our tour through little libraries, than to see the wishy-washy materials of which not a few are composed—the scanty allowance of ideas with which a narrative is held together, and the mere prattle with which the intervals are filled up. There are some children, doubtless, who relish this barren fare; as there are plenty of old ones who devour the most rapid novels; and both cases are alike pitiable. We have known a boy of fifteen, whose energies were so sapped as not to be at the point of finishing King Lear, and a girl of about the same age, whose tastes were so ruffled that she stuck fast in the Heart of Mid-Lothian. [London Quarterly Review.]

ARE THE YOUNG MEN ENLIGHTENED? The young men in our churches. This is a question replete with interest, and one of the most important to the prosperity and glory of the church and the world. The young men, those who are strong and active, those who have lately entered the church—give them something to do. They are desirous to labor for Christ, but in too many instances their modesty hinders them from intruding their services; and they consider that the work belonging to the church, should be done by the older members, and they keep in retirement.

But bring them out, employ their talents, give them an opportunity to exercise their gifts in prayer, in exhortation, or in the conference meetings. Let them go into the Sabbath school, the Bible class, or assign to them some position in the church. [Record.]

A DYING THOUGHT OF SHELTON.—John Shelton, distinguished for his eminent learning, a few hours before his death, sent for Archbishop Usher, and Dr. Langbain, and, among other things, told them that he had surveyed most of the learning of this world—that his study was filled with books and manuscripts, yet he could not recollect any passage out of the infinite volumes that he could think of, with half the satisfaction which attended his contemplation of the sacred Scriptures. He pointed out the particular text that greatly comforted and refreshed his spirits: "The grace of God, which bringeth salvation, hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, even the glorious appearing of the great God, our blessed Savior, Christ Jesus."

BIBLICAL PARADOXES.—Luther pronounced prophecies to be the sweetest and most consolatory expressions to be found in the word of God. What, in fact, more tenderly elevating than where the prophet Isaiah heralds peace and refreshing to the people of Israel? "Comfort ye, comfort ye my people; saith your God." "No longer shall the Lord God, the Lord strong and mighty, be your God; and my people." And how marked the difference between saying, "The Lord is a shepherd," and "The Lord is my shepherd," between the heathen, who acknowledge God as the Father of all things, and the ransom of his well-beloved, who behold in the Lord "our Father, which is in heaven," between "the Lord will be true when I call upon him," and "Lo, I am with you always even unto the end of the world?"

The Rev. Jacob Samuel, a converted Jew, describes in his work entitled, "Remnant Found," a remnant of Israel dwelling in Damascus, among the Lehigh tribes, which latter are a heathen and indomitable race of mountaineers, the terror of the country round about, whom neither Turks, Persians, nor Russians, have been able to subdue. They are bigoted Moslems in religion, yet declare themselves to be of the tribe of Dan, and they allow the Israelites in question to live peaceably among them. They destroy the mounted Gossacks by striking the heels of his horse, thus fulfilling the prophetic description of Jacob: "I shall be a serpent in the way, an adder in the path, that bite the horse's heels to the rider's shield, and shall bite the horse's heels to the rider's shield." So impossible were we against them considered, that the following proverb is current in Persia: "If any king of Persia is a fool, let him march against them, and he will be victorious." [Record.]

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For the Sabbath Recorder.

"CHURCH ACTION ON SABBATH DESACRATION."

At a regular church-meeting of the First Seventh-day Baptist Church of Alfred, N. Y., held Jan. 5th, 1851, the undersigned was appointed a Committee, on behalf of the church, to make a statement of its proceedings in relation to "Sabbath Desecration," in explanation of an article that appeared in the Sabbath Recorder of Dec. 26, 1850.

It is claimed by the church, that the article above referred to is not a clear exposition of its doings. It is not affirmed, that there is any misstatement or intended error in said article, but that the injustice done consists in the want of completeness or amplification touching the ground upon which the "Report" was rejected.

In the first place, the "Report" was not rejected because it condemned journeying, harvesting, sugar-making, and kindred employments, on the Sabbath. But the objection lay in this, that the Report unjustly placed "cheese-making" in the same category with the things above mentioned, as did also the resolution of the church adopted in May, 1841, (which resolution, it is said, however, was passed by a very small majority.) Hence it is said that the odium justly attaches to the above named offenses unjustly attaches to cheese-making. It was argued, that there was no such parallelism existing between them as to justify such association. The dissimilarity was said to consist chiefly in this, that there is no law of nature requiring us to extract the sap or cut the hay or grain on the Sabbath. But nature does require that we extract the milk upon the Sabbath day. It was said, that if we were obliged to cut our hay or grain upon the Sabbath, the inference would be palpable, that we must also save it upon the Sabbath; especially so, if it was naturally incapable of lying over without damage or absolute loss. It was then argued, that cheese-making came under this rule. Nature requires to draw the milk upon the Sabbath as upon other days; to fail to do this, would evidently be wrong. Now, it was said, that it was unreasonable, and an altogether unknown principle, to maintain that the law of God in revelation was so opposed to his law in nature, that it required us to waste that which nature, unsought, placed in our hands—that it was utterly irreconcilable with the Savior's declaration, that "the Sabbath was made for man."

It being granted that we are required to save the milk, the question next to be considered is, How shall it be saved? In other words, to what use shall it be appropriated? Here the Report takes the ground that no works but those of mercy are to be tolerated; consequently, no use can be made of the milk except as it shall conform to this principle. The language of the Report is as follows: "In imitation of Christ, then, we may, in the shortest manner possible, labor to satisfy the common, natural demands of men and animals, and to mitigate their sufferings;" "beyond this we most firmly believe that the Bible affords no warrant for labor on the Sabbath day, and that all labor, aside from this, is forbidden by the spirit and letter of the law." It will be seen, then, that the idea of saving the milk, even by the least possible labor, is by the Report distinctly condemned; consequently, to set the milk for butter is equally a violation of the law as is cheese-making. And let it be distinctly observed, that the milk of one cow is as much subject to this rule as the milk of ten or fifty; therefore, according to the doctrine of the Report, the man who has but one cow can only use the milk—not save it. To return to the question, In what form may the milk be saved? The principle laid down, in opposition to the Report, is this, that we are to pursue that course which best excludes waste coupled with the least labor. Here, let it be distinctly understood, the doctrine is not one of gain, but of saving; and upon this point it was maintained, by those fully conversant with the business, that cheese-making was as unobjectionable, upon the whole, as any other form. For these reasons, the Report, so far as cheese-making was concerned, was judged unsound, and therefore rejected.

Again, it was argued that the doctrine of the Report was unreasonable, as it condemned what are called works of necessity. To illustrate, suppose that by fires, or floods, or other providential and unavoidable circumstances, by cattle or otherwise, the farmer's crops are exposed to damage; he is forbidden to do fifteen or even five minutes' labor, not to earn, but to save his property. Now this, it is said, is a manifest overdoing of the subject.

Again, it was argued, that the Report was inconsistent with itself, or that it made Christ a sinner. Take the case of the impotent man whose healing is recorded in John 5: 1, 9. Here, it will be observed, that the Savior commanded him to "take his bed and walk." This, it was said, was clearly

not an act of mercy. It was readily granted that the healing performed by the blessed Savior upon the impotent man was an act of mercy. But was the carrying of his bed an act of mercy also? It follows that there are works of necessity which may be done on the Sabbath. To argue that this particular act was lawful because the Savior commanded it, is equivalent to saying, that Christ commanded the doing of that which, aside from the command, would be unlawful. If this be true, then Jesus came to do more than to "fulfill the law;" he came to authorize its violation. And will any man in his senses argue that Jesus Christ, in order to destroy scepticism, authorizes the violation of the law of God? Would not this utterly destroy his claim to a divine mission, and undermine Christianity? The declaration that Christ was "Lord of the Sabbath," by no means warrants us in supposing that he was above or against the law, but that he had power to determine what was lawful and what was not lawful.

The Report was further opposed upon the ground that it was an unjust interference with the lawful business of a large class of citizens, whose business was of vital importance to the community at large; that the prosperity of the farming interest was essential to the prosperity of any and every other industrial pursuit; and more, that the tendency of this course was to array class against class, which was regarded as unwise and hurtful.

Against the whole system of resolutions defining the meaning of scripture, upon which definitions discipline may be predicated, it was urged that it was pernicious in many respects.

1. Because of its uncertainty of being right, on account of the weakness of the human judgment as well as the strength of human passions and prejudices. How are the best of men exposed to error from these sources? 2. It opposes reform, because men are inclined, when they are pledged by resolutions, to defend them and the doctrines and principles they contain, with a tenacity and zeal blinded by pride of opinion, and veneration for the opinions of others, which defies even the truth! 3. Because it denies the right of private judgment, and those liberties essential to its healthy and free exercise. 4. Universal history affirms the evils attendant upon this course. For illustration, look at the Roman Catholic church. The law of God is buried and utterly lost sight of. But are its decisions and resolutions? Nay, verily. And what has become of private judgment in that church? Why, one might as well undertake to seek the body of Moses as for it! And what are her defenses against the truth of Almighty God, from which she has so long and so successfully shielded herself? Why, her decisions. And where is rational independence in that church? There is no such thing. *Unmanly servility pervades the whole mass!* And why is all this? Why, because they are subjected, from their infancy, to the imperious decisions of Councils and Popes, and their manhood is crushed beneath this prevailing power.

It was remarked, that the true course to be pursued upon matters like these, where, from the very nature of the subject, a measure of doubt must necessarily attend our decisions, was to leave every man free to act for himself, as for himself he must give account to his God. If we attempt to enforce discipline in these cases, where men's convictions were not with us, dissatisfaction and disgust would certainly ensue, and finally divisions and strife would increase, until brethren would become alienated, and the spirit of revolt would generate a consumption which would not only weaken the church, but threaten its very existence.

The motion to rescind the resolutions of the church condemning Secret Societies, Slavery, and Intemperance, was introduced by one of the Committee whose names are attached to the rejected Report, immediately after the act of rejection occurred. And as there was manifested considerable feeling at the time, which had been excited during the discussion of the Report, it was thought best to dismiss the subject for the present.

I have thus given, as well as I am able, the arguments offered against the Report, and the reasons for rejecting it, or, rather, rescinding the resolutions of 1841. I have not attempted to give the words of the several speakers, but to represent truly their ideas. In some instances the arguments, as offered before the church, were far more lengthy than what appears in this article, and in others they were more brief; in both cases, however, I have endeavored fully to present the thought. N. V. HULL, Com.

ALFRED CENTER, Jan. 8, 1851.

THE RELIGION OF HAYTI.

A writer in the Journal of the American and Foreign Christian Union describes the influence of Romanism in Hayti as disgusting and horrible. The mass, processions, benedictions, and a host of other coarse superstitions, are the essential parts of religion in the island. God is almost unknown there. The virgin and saints are mainly worshipped. They have recourse to these and similar devotions in all circumstances. "Do they lose any thing? It is to St. Anthony they betake themselves. Are they sick? They begin by washing three times in holy water." We quote farther—

About five months since, the child Jesus, Mary and Joseph, descended on a palm-tree not far from Port-au-Prince. This miracle made much noise in the island, and the prodigy is so much the more surprising that the child Jesus, Mary and Joseph, are of a black color. Moreover, Mary holds a crown which she places on the head of a man. Then come the blessings; they bless every

thing, and it is here that the principal resource of the priest consists. When the curate is absent, his house-keeper, or rather concubine, gives the blessing and takes the money.

All the children wear on their breasts a leaden, pewter, or silver cross, according to the means of their parents. Gold crosses are especially held in great veneration! These unfortunate people believe that if any one has a cross of gold in his house, all is safe. I have been assured that many persons have committed theft to procure a gold cross. The church of Gonaives was robbed a few years ago, and the robber having been discovered, said that he had committed this theft only in order to get a golden cross. Nevertheless he was shot. The masses said for the dead are in great vogue in Hayti. Sometimes a hundred candles are burning during the mass. When the service is over, the parents take to music, go off to eat and drink, and then dance all the rest of the day.

IMPORTANCE OF LITTLE THINGS.

The National Preacher for November contains a sermon on the importance of little things, from the pen of Rev. Dr. Potter. Under the fourth head, the preacher groups together the following facts, as illustrative of his text, "Behold how great a matter a little fire kindleth."

It was a mere trifle that prevented Oliver Cromwell, and several others who afterwards distinguished themselves as his associates, from emigrating to the colonies of the New World some time before the first steps were taken in that revolution which cost the monarch of England his head, expatriated his family, and elevated Cromwell to the seat of highest authority in the nation. Cromwell and his friends had engaged their passage to America, and were only awaiting the signal to embark, when, by some caprice of the Court, they were prohibited from leaving the country. Had any accident occurred to delay the order of the Court, until after they should have commenced their voyage to the American colonies, who can tell how different might have been the aspect of affairs over all Europe at the present hour. It is far from improbable that the destiny of the English nation and of Europe hung upon that single event, the arrival or non-arrival of the court-courier, before the change of wind to favor Cromwell's embarkation. The life of a monarch and the destinies of a proud nation hung upon the speed of a horse.

Another striking illustration of the influence of little things, is found in the history of the negro race. The celebrated Bartholomew de las Casas, a Spanish prelate, who accompanied Columbus in his second voyage to Hispaniola, and on the conquest of Cuba settled there, moved by compassion for the sufferings of the native Indians, who were worked as slaves in the mines by the Spaniards, conceived the idea of sparing this feeble race, that were fast passing away, by substituting negroes, a much more athletic race, and that were to be obtained from the Portuguese settlements on the coast of Africa. After petitioning the Spanish government successively under Ferdinand, the regent Cardinal Ximenes, and then Charles V., he succeeded. In 1503, a few negro slaves had been sent into St. Domingo, and afterwards Ferdinand allowed the importation of large numbers. The labor of one negro was found equal to that of four Indians. Ximenes discouraged the traffic; Charles V. revived it, and conferred the privilege as a monopoly on a Flemish favorite. In 1518 the right was sold to some Genoese merchants, who reduced the traffic to a regular system. The French obtained it next, and retained it till it had yielded them a revenue of two hundred and four millions of dollars. In 1713, the English secured it for thirty years. For the last four of these years, Spain purchased the English right for five hundred thousand dollars.

Thus, through the mistaken benevolence of a Spanish priest, a measure was set on foot, which the cupidity of Christian Europe turned into a system of fearful cruelty, a system by the operation of which the commerce of the world, and the aspect of all civilized society, has been affected; a system which seems likely, in God's overruling providence, to convulse one of the mightiest nations on the globe, and eventually to return light and peace, civilization and Christianity, on the eighty millions of African tribes.

How great a matter a little fire kindleth. Another instance: In August, 1799, a French artillery officer, named Bouchard, when digging near Rosetta, in Egypt, for the foundation of a military work, came upon a huge block of basalt, marked with various strange characters and hieroglyphics. These characters were found to exhibit three inscriptions, in three different characters, one of which proved to be the Greek. This was the celebrated Rosetta stone, now in the British Museum, which has been the subject of diligent investigation by learned antiquarians of every nation in Europe; and this stone, under the ingenious labors of Young and Champollion, yielded, by a comparison of the characters found in the different inscriptions, a key to unlock the treasures of ancient wisdom, shut up for so many centuries, under the hieroglyphics of Egypt.

The discovery of a small obelisk on the island of Philoe, in the Nile, in 1816, by Cailland, the French traveler, on which was a Greek inscription containing the names of Ptolemy and Cleopatra, greatly aided Champollion in unraveling the mystery. Thus, as the result of the seemingly trivial event of finding an old broken stone at Rosetta, and a little obelisk, years afterwards, at Philoe, the industry of antiquarians was set to work, and that industry has been crowned with astonishing success.

The inscriptions found on the decaying monuments, and on the frail papyrus of Egypt, are now quite intelligible; the ancient records of Egyptian dynasties are rapidly opening to the inspection of all men. Thence, the idol is drawing largely his materials

for renewed assault on the records of revelation; and the Christian is patiently awaiting the issue of a finished discovery among these old monuments, perfectly confident that the truth of human records, once fully made out, will fall naturally and inevitably into the train of the handmaids and supporters of revelation.

Little did the French artillery officer dream, when the men working under his direction first heaved up that dark and mutilated block near Rosetta, that around that old stone, and over its mutilated inscriptions, the friends and enemies of the ancient Jewish Scriptures would rally for a long and arduous, and possibly a final conflict, as to the truth of revealed religion.

How great a matter a little fire kindleth. And often it is seen, that some unlooked for and seemingly trivial event, baffles the foresight of men, frustrates their plans, and defeats their most important enterprises. A sudden tempest will sometimes scatter and destroy a numerous and well-appointed fleet. The fate of a battle on which are hanging the destinies of empires will sometimes be decided by a thick mist, a driving storm, or by a random shot which cuts down an experienced leader, and spreads a resistless panic through his whole army.

In private life, also, results of great magnitude flow from causes apparently insignificant. The flight of a bird, the fall of an apple from the tree, the course taken by a flash of lightning, or the singing of a rattle over the fire, may give birth to a train of thought in the mind of some quiet observer, that shall lead to conclusions little anticipated, elicit new discoveries in science, and open the way for improvements in art, of the first importance to commerce, and to the practical business of life, and diffuse incalculable benefit among millions of our race.

Again, the accidental meeting of two entire strangers, may lead to an acquaintance which shall ripen into friendship strong and enduring—throw an entirely new aspect over the emotions, the sentiments, the pursuits, and the whole character of both, and send its influence, healthful and cheering, or the reverse, over the whole life, aye, and over the immortal interests of both, possibly even of others with them. Many a well-disposed youth has been led by the influence of a cherished companion, into scenes of gayety and pleasures of dissipation and vice. His mind has been poisoned, his principles perverted, his character degraded. While others, by the kind counsel, the cheering influence, and the gentle force of consistent example in a faithful friend, have been strengthened in virtue, habituated to what is good and honorable, and humbled even to seek to obtain the pearl of great price. "He that walketh with wise men shall be wise, but a companion of fools shall be destroyed." And it is often the merest accident, apparently, which determines whether a youth shall be the companion of wise men or of fools, whether he shall be honorable and good or base and worthless, whether he shall be saved or lost forever.

A CROSSING SWEEPER TURNED AUTHOR.

The story of the black sweeper of the crossing at St. Paul's is now going the round of the papers as an illustration of the vicissitudes of fortune. As a companion to it, that of the idiot-looking sweeper who has just written and published his moral history, deserves to be mentioned as a fine exemplification of the power of truth, and of the care of Providence. The poor man to whom we refer, was brought up in St. George's workhouse, and treated as an impracticable idiot. Wearied of the monotonous and inactive life of the workhouse, he made his escape when a boy, and wandered through the different parts of England, Scotland, and Wales, visiting the Land's End at one extremity, John O'Groat's on another, and Holyhead at a third. His accommodation for the night was often of the most humble description. He slept in sheds, empty brick-kilns; or in the straw with calves or pigs. Driven by extremity to beg, he was often thrown into prison. During his confinement on one occasion, he took up a Bible placed in his cell, and to while away the tedious hours, read a considerable portion. The effect upon his mind was remarkable and decisive. From that time he formed habits of devotion, veracity and industry. His struggles to gain a respectable footing in society were very severe and long-protracted. Having neither trade nor friends, and clothed in rags, it taxed all his ingenuity to find the means of honest support. He began with "lucifers and cotton," tried the "docks," and for a time established himself at a "crossing." Always on the alert to gain an inch higher in the social scale, he left his station to apply for service of another kind, and put his broom behind a gate. He failed in his application, and in the bargain, lost his broom; for some rival sweeper, or other mischievous person, had purloined it in his absence. This was a great blow and discouragement, and was followed by another still heavier—that of the robbery, during the night, of his clothes by a fellow-lodger. These simple, but to the poor sweeper of the crossing, disastrous incidents, led to a little change of fortune. He was afterwards employed in carrying boards in the streets, or, as he would term it, "giving publicity to an institution at the West End." Talking over matters one fine summer's evening in Hyde Park with a fellow "board-man," in their slow perambulations, it occurred to his companion that his "partner at home" would like to read some account of his wanderings. To oblige his friend, and to cheer his spouse, he bought a half-penny sheet of paper, and began to write the narrative, which has unfolded itself into more than a hundred pages. The style is that of Defoe, but without coarseness; and some passages in it can scarcely be surpassed for simple pathos and moral sublimity. It is likely to come out under the most favorable auspices. The Rev. J. A. James, of Birmingham, has written a commendatory notice of the work.

THE SHADOW OF A SHADE.

That vile and abject thing, which men call fame,
This wise consider a delusive dream.
It seems as huge to them as falsehoods seem,
Faint as a breath—this mockery of a name.
Bringer of grief to such as strive to claim
Before they win, its evanescent crown—
Parent of this double sorrow to the same,
When on their mountain footstep waters run down.
Ungrateful mistress, to her loved enthrone,
Fickle, capricious, undistinguishing light,
Bestowing favors, as in jest or spite,
More on the cold than them who warmly woo.
But why should I, her humblest slave, upbraid
Fame—to my grasp the shadow of a shade.

OBJECT OF GEO. THOMPSON'S VISIT.

Ever since the pro-slavery aristocracy of Boston refused a hearing to George Thompson, Esq., the British Philanthropist, the papers have had a good deal to say about the object of his visit to this country, some of them representing that he has come in the pay of European Governments; with his "pockets lined with British gold," &c. To expose these false and malicious representations, Mr. Garrison, editor of the Boston Liberator, has published a confidential letter received from Mr. Thompson in October last, and containing the first and only intelligence of his intention to visit the United States. We copy it as an act of justice to Mr. Thompson, and to show what kind of stuff he is made of.

MALLOCK, Derbyshire, Eng. Oct. 3, 1850.

MY DEAR GARRISON:—Start not when I announce to you that I have engaged a passage to Boston in the Canada Mail Steamer, which sails from Liverpool on the 19th inst., and that, should no accident happen to me or the vessel, I hope to take you by the hand on or before the 1st of November.

Now for the objects I seek by this trip for the second time to the shores of the United States.

1. I have an ardent desire to revisit your country, and to renew my acquaintance with those who were my friends in 1835, and to become acquainted, also, with those who, since that eventful period, have become the friends and champions of the cause I advocated, and may therefore be disposed to give a not unfriendly reception to one who, like yourself, was early in the field, and did not shun either the reproach or danger to which abolitionists were exposed during the reign of mob-supremacy. Believe me, it will be most refreshing to me to mingle with the whole-hearted reformers of your city, and of the old Bay State. I gave you some reason to expect me more than two months ago. My visit at that time, however, was impracticable. Parliament was not up, and when it did rise some other engagements, as well as the state of my domestic affairs, prevented me from carrying my wish into fulfillment. I now think I see the possibility of my being absent for four months, without the disregard of any claims upon my time or labors in this country.

2. In addition to my desire to see you and the friends of our common cause, I have a project to carry out, of which America is the field. For some years before I entered Parliament, and at the time I entered it, I had been, and was, in the receipt of an income sufficient to meet all my wants, and to support the position to which I aspired. In less than three months after I became a legislator, that income wholly failed me, and for three years I have been supporting myself and my family upon that which I had hoped I should be able to leave behind me. I am now poor; but hopeful, with unimpaired mental energy, with a constitution yet sound and strong, and a character unassailable by any imputation of selfishness or corruption.

In these circumstances, my thoughts have been turned to the way in which I might, by honorable, independent and useful exertion, repair, in some degree, my shattered fortunes, and provide things honest in the sight of all men. It has occurred to me that, by a visit to the United States of America, at that season of the year when lectures are most in request, I might realize not only enough to pay my expenses, but something also to sustain me for a time after my return. I have, therefore, so far resolved to act upon this idea, as to engage a berth in the Canada, and shall try the experiment, if encouraged and aided by my personal friends in Boston. My visit, then, will be of a business character.

Were I alone in the world, I need not visit America to find the means to live. Could I bring myself to prostitute my talents to party purposes or base objects, I might live here and sustain those I love. Could I condescend to ask favors, I might perhaps find employment, and masters and dictators, as well as labor and its emoluments. I am not alone in the world—I cannot misuse my powers—I will not ask favors of those above me—and I am determined to preserve my independence and my freedom of action as long as I can. These circumstances have appeared to me sufficient to decide me on exporting myself, my lectures, and my self-supporting project, to the shores of New England. I should be truly glad if I could land in Liverpool next spring with the reflection that I was master of enough to carry me over the session of Parliament, and keep the pot boiling at home, while I repudiated the ministry from my seat as the unpaid representative of the people.

Well, in the prospect of my being speedily with you, what do I ask of you as an old friend? First, that you will receive me as the friend who, when the road to fame and fortune was open to him at the bar of England, cast in his lot with you, and took joyfully his share with you in the perils of the old campaign! That you will believe me as warmly as ever the advocate of the cause of the slave. This, let the last refugee that has come to our shore testify. That you will not believe me mercenary. I could sing in a garret, with a crust before me, if I had but myself to care for. That you will be

lieve it is only the love of independence and of my family, and my desire to be here, the incorruptible and unpaid advocate of the people, that makes me devise this scheme for putting money in my pocket. That you will not think the worse of me, because I do not come to throw myself, as I did before, into the anti-slavery cause, exclusively; but to discourse on topics that will bring those to hear me who will not refuse to pay their 25 or 50 cents for the opportunity. Finally, that you will aid my plan. I authorize you to communicate the contents of this letter to Francis Jackson, Wendell Phillips, and Edmund Quincy, and such others as you or they may see fit to take into your counsel. I authorize you to make it known, through the most convenient channels, that I shall be willing to give lectures, if invited to do so, on the terms of other foreign lecturers. I authorize you to arrange for my beginning to lecture within one week of my landing. I can remain with you till the last day of February. If careful, I shall be equal to three lectures a week, in or out of Boston. These I should like to be able to give, and not more; to be delivered in such places, and under such circumstances, as promise the best result.

Until I am with you, I cannot decide the topics of my lectures. All branches of Indian History—the rise and progress of the British power—the resources, condition and prospects of the country, &c., I am familiar with. Lectures on the state of parties in England, the representative system, &c., you may have for the asking. But of this, when I am on the spot.

While thus pursuing with ardent my own personal ends, think not that I shall play the part of a *Reed*, or a *Mathews*. If not committed already, enough, commit me again, until I shall not, even in the heel, be free from the baptism of ultra-abolitionism; but at the same time, enter, as a brother, a father, and a friend, into my object, and suffer me to accomplish the purpose upon which I have set my heart. If the first trip answers, you may see me annually; and I know, not but I may lay my bones to the soil sanctified by the footprints of the Pilgrim Fathers. I have been working very hard lately for the reform movement. The voyage will recruit me. Farewell till we meet.

My affectionate remembrances to all around you.
Yours, dear Garrison, ever most truly,
Geo. Thompson.

THE DOUBTFUL HOPE.

I was called upon one day, now many years ago, to visit a gentleman, one of my congregation, who was apparently in a dying state. Not having heard of his illness before, but knowing his previous history, I felt startled and greatly distressed; for he was one who had trifled with religious convictions, and had so stifled them as greatly to abandon his religious connection; satisfying his conscience by attending one service on the Sabbath, frequently absenting himself altogether, and seeking, in worldly associations and amusements, to silence the voice within, and bury in oblivion the remembrance of past religious impressions. On entering his dying chamber, with a look of unutterable anguish he exclaimed, "O air, I am lost! Your very presence condemns me! The sermons you have preached, your private expostulations, all condemn me. O sir, what is to become of my soul! my poor neglected soul! I have just been told I cannot live! my hours are numbered! I have no pain now; but that is the precursor of death,"—(he was dying of inflammation of the bowels)—"and I shall soon be in eternity! O stified convictions—a neglected Bible—improved Sabbaths—how will ye rise up in judgment to condemn me!" I endeavored to calm his mind, and told him he must not add unbelief to the catalogue of sins; that the Gospel was a revelation of mercy; that the blood of Christ cleanse from all sin; that whoever cometh unto him he will in no wise cast out; that he is able to save unto the uttermost all who come unto him.

"Uttermost!" the dying man exclaimed; "uttermost! then there is a gleam of hope even for me, if I had time; but even now I feel that stage approaching which will absorb my faculties, and terminate my sad life. O! what would I give for one week! one day! O! precious time! how have I wasted it! O my dear pastor, pity me! pray for me! my thoughts grow confused—I cannot pray myself." I then knelt down and prayed with him, in which he most fervently joined, summoning all his strength to keep awake. I shall never forget the grasp of his hand, when I alluded to the fullness and sufficiency of Divine grace. I left him with feelings which it is impossible for me to describe, and returned, according to promise, in a few hours. I found him still sensible, but evidently sinking under the power of slumber from which he never would awake. In the interval, he had been dwelling on the text suggested, and when he saw me, he feebly but smilingly said, "Able to save to the uttermost! there I must rest my hope." After again commending this dying man to the riches of Divine mercy, I left him; not without hope, but such a hope as I would not for ten thousand worlds risk as my dying solace.

Life of Dr. Fletcher.
PRAYER RECONCILED TO GOD'S WILL.—"How does your ladyship," said the famous Lord Bolingbroke to lady Huntingdon, "reconcile prayer to God for particular blessings with absolute resignation to the Divine will?" "Very easily," answered she, "just as if I was to offer a petition to a monarch of whose kindness and wisdom I have the highest opinion. In such a case, my language would be a favor; but your majesty knows me such a favor; but your majesty knows better than I how far it would be agreeable to you, or right in itself, to gratify my desire; I therefore content myself with presenting my petition, and leave the event of it entirely to you."

The Sabbath Recorder.

New York, January 23, 1851.

TIME OF COMMENCING THE SABBATH.

We have no desire to revive the asperities of controversy, but we wish to suggest a few thoughts for the consideration of those who refuse to acknowledge what is commonly called Friday evening as a part of the Sabbath. That the blessing of the Creator was put upon the seventh day, is not disputed; and that in this originates our obligation to keep the Sabbath, is as little disputed. In determining, therefore, at what time the Sabbath properly commences, nothing more is necessary than to determine at what time God's blessing began to take effect; or, in other words, whether his blessing was put upon the Friday evening, or only upon the Saturday. And to determine this question, we must first determine another—When did God begin to rest from his labors? For, as God is said to have "blessed the seventh day and sanctified it, because that in it he had rested from all his work," it is evident that it began to be holy time the very moment that he began to rest. Had God finished his works when Friday evening began? Or did He continue working through Friday night, till the light of the seventh day began to shine? If He had finished when the Friday evening began, his rest [Sabbath] immediately followed; for nothing more is meant by God's resting than simply that he ceased from work. The last of the Creator's works was man. If man was brought into existence before the going down of the sun on the sixth day, the rest of the Creator must have followed immediately.

As "the darkness and the light are both alike to" the All-seeing, there is no particular absurdity in supposing that He may have continued working through the night following the sixth day; and that man, the lord of this lower world, was the product of that night's work. But this is a question, concerning which it would be well to inquire whether the Scripture affords any light. We inquire, therefore, what is the sense of the term "day," as used in Moses' account of the creation? We there find, that "the evening and the morning were the first day," "the evening and the morning were the second day," &c.; and the same sense which the term has in these expressions, it is reasonable to suppose that it has in the expression, "God blessed the seventh day and sanctified it."

We maintain that, in the order of creation, night preceded day. But we do not ground this opinion upon the recorded fact, that "darkness was upon the face of the deep" before the creation of light. For that "darkness" was something very different from what is now known by the name of night. It was a darkness that was absolute, without the least intermixture of luminous rays; whereas what we call night is simply comparative darkness, or the partial absence of light. The darkness of night is never absolute, and never has been since God first said, "Let there be light." It is always more or less mingled with light. But we ground our opinion upon the fact, that the act of dividing the light from the darkness, so as to constitute what is called day, was subsequent to the creation of light. Whence we infer, that when light was first created, it was intermingled with darkness, constituting what is called night; and that it continued so during the first half of the twenty-four hours, that is, till "God divided the light from the darkness," and gathered it into that intensity of effulgence which is known by the name of day. As for the absolute, dreary darkness—the total absence of light—which rested upon chaos, it was something so different in its nature from what we now call night, that it would be scarcely in point to offer it as an argument that night naturally precedes the day. Besides, there is no telling how long that darkness had existed. If any thing is due to the speculations of geology, it may have existed for ages.

As night preceded day in the order of creation, so the historian says, "The evening and the morning were the first day," placing the evening first, and denoting by it the whole of the night, and by the morning denoting the whole of the day. The term "day," in this place, denotes the natural day, or the period of the earth's revolution upon its axis. It is reasonable to suppose that it has the same meaning in the following verses; and that when, in reference to the seventh day, it was said that God "blessed it and sanctified it," the space of time denoted as thus "blessed" was of twenty-four hours duration, beginning with what is commonly called Friday evening. The conclusion is, that the Creator did not continue to prosecute his work through the night following the sixth day. It was all finished by the setting of the sun.

But we will now suppose ourselves to be altogether wrong in this view. We will suppose that the term "day," as employed in the first chapter of Genesis, denotes nothing but the light part of the twenty-four hours; and for proof of this we will rest, as our opponents in this controversy do, upon what is said in the fifth verse, "God called the light day," fortifying it with our Saviour's words, "Are there not twelve hours in the day?" John 11: 9. We will suppose, also, that the terms "morning" and "evening" are equivalent to forenoon and afternoon; and that the latter is mentioned first, not because it was

so in the order of creation, but on the same principle that "the latter rain" is mentioned before "the former," in Hos. 6: 3. It follows, then, that in each day's history of the creation—second, third, fourth, fifth, and sixth—we have no allusion to the night, or dark part of the twenty-four hours, whatever. It is simply a record of what was done during the day. Only in connection with the first day have we any allusion to night. Be it so. It follows irresistibly, then, that by the close of the light part of the sixth day God had finished all his works. "The evening and the morning were the sixth day," this verse being, according to the principles of our opponents, a record of what God did during the day; not of any thing that He did during the night, either preceding or following. For that which God called day was the light. Verse 5. Hence God's rest, or cessation from work, commenced immediately with the darkness which followed the sixth day. If God's rest commenced then, ours, being a commemoration of his, should commence at the same time.

It is recorded that "God blessed the seventh day and sanctified it." And here our opponents, availing themselves of the statement in the fifth verse, argue that only the light part of the twenty-four hours—the artificial day—was blessed. But why was it blessed? The historian tells us, that it was "because that in it God had rested from all his work." But this reason is just as applicable to the night preceding the seventh day, as to the day itself. For, according to the principles of our opponents, the Creator must have finished his works by the close of the light part of the sixth day. Therefore the blessing was actually put upon the night preceding the seventh day; and thus the very principles of our opponents furnish the proof, that the term "day," in all these places, (excepting only verse 5th,) signifies the natural day, or the period of the earth's revolution upon its axis.

There can be no question, that the Jews always understood the law to require the observance of the Friday evening. In the synagogue of Capernaum, our Savior "dispossessed a man of an unclean spirit on the Sabbath day." The same day he healed Peter's wife's mother of a fever. The people at large, because they had a superstitious reverence for the day, would not bring their sick till the Sabbath was well over. But "when the sun was setting," they brought them. Luke 4: 40. This proves that they considered the Sabbath as ending at sunset. It may be objected, that this was a notion entailed by tradition, and not warranted by divine authority. But let us go back to the time when the Sabbath, both as to the day and its boundaries, was designated to them by the falling of the manna. Let us see how divine authority fixes it then. It will be observed, that the manna always fell in the night with the dew; for when the sun waxed hot in the morning it melted. Did the people gather any on Seventh-day morning? They did not; for none had fallen during the night. Did they not gather it every other morning during the week? They did. Therefore, since God himself withheld the manna on Friday night, and supplied it the following night, it is as clear as demonstration that the Sabbath then began in the evening. And when it is considered, that this was done to prove them, whether they would keep the commandments of Jehovah, or not, and that this miracle was perpetuated for forty years, what stronger evidence can be required, that the bounds of the Sabbath were fixed, by divine authority, "from evening to evening?"

When we commenced this article, our design was to offer some thoughts upon the divine wisdom manifest in this arrangement. But we have, almost unconsciously, slid into controversy. Upon review of it, we do not find that we have said any thing that has not been said before; and were it not so near the time of putting our paper to press, we would throw it aside, and give our readers something else. But as it is, we must let it stand. Different ways of expressing the same thing are sometimes useful; and if what we have written shall serve to bring any one to what we conceive to be right views on this subject, we shall feel ourselves amply repaid.

THE CASE OF WM. L. CHAPLIN.

At the Convention recently held in Syracuse, a Report was made by a Financial Committee relative to the bail and other legal expenses of Wm. Chaplin. It seems that his bail amounted to \$6,000 at Washington, and \$19,000 in Maryland; cost of Court, counsel fees, &c., \$3,000—\$28,000 in all. The Washington bail was furnished by three men there; \$5,000 had been raised by subscription; \$6,000 advanced in New York City; to be raised there; one gentleman in Western New York had raised on Bank paper, payable the last of February, \$5,000; two individuals in Western New York had raised \$1,000 on the same terms; one individual had paid in cash \$5,000. It was recommended that a series of meetings be held throughout the State, with a view to raise the amount pledged by these individuals, and to arouse the sentiment of the State to the necessity of defending Wm. L. Chaplin against a requisition of the Governor of Maryland.

After the adoption of the Report, Mr. Hathaway went into a history of the cruel and insulting attending Chaplin's imprisonment and bailing. He was at first thrust into a dungeon 14 feet square, underground, with eight negroes and one white woman, where he would not probably have lived a month. His friends had to pay \$90 for guarding him 30 nights, that he need not be

confined in a loathsome and noisome dungeon. The sentiment of Maryland was such that the requisition would be made. The sentiment of New York must be prepared to meet such an issue.

A contribution was then taken up, in sums ranging from \$1 to \$50, amounting to nearly \$500.

BRITISH CORRESPONDENCE—No. 25.
Papal Movements in England and Rome—a Jesuit assaulted in Liverpool, &c.
GLASGOW, January 3, 1851.

A London daily paper gives a list of 217 Anti-Papal Meetings, held between Nov. 6th and Dec. 21st; and the *Record* says this is considerably under the mark—which is probably true. At one of these, (a meeting of the county of Devon,) after an address to Her Majesty, moved by the Earl of Fortescue, had been carried, another, more decidedly opposed to Puseyism, moved by the celebrated Mr. Gorham, was carried by a still larger majority—but which last, it is said, will not be presented, as being irregular. But notwithstanding the outpouring of so much zeal, and the strong statements of the Prime Minister, it is very questionable if any measure of any real importance or efficiency will be adopted. One of the London meetings, under this impression, forwarded a remonstrance to his lordship, calling for more decisive measures. It is affirmed by the *Morning Herald*, that the whole will issue in the passing of a law, which the crown officers are stated to have already prepared, making it penal for any person, as a prelate, to take, as the title of a bishopric or archbishopric, the name of any place in Great Britain, leaving Ireland to their pleasure. A leading article in the *Times*, of still more recent date, seems to point to the same result. The penalty is to be two years' imprisonment. Meanwhile, the recently-appointed Minister to Tuscany, Mr. Sheil, a Roman Catholic, has departed, charged, it is affirmed, to offer a plan of mediation for the acceptance of the Pope.

On the part of the Papists themselves, there is the belief that the strong feeling manifested will soon subside; and they are trying to keep quiet. Several addresses to Wiseman have been presented from meetings chiefly of their clergy. Even by many of them, as well as by the larger number of their laity, he is said to be disliked. The fact that many of the Romish noblemen have withheld their signatures from such addresses, gives countenance to the idea that either the man or his measures find little favor in their eyes. He himself continues to insist on liberty of conscience—a doctrine Rome can preach in her weakness, but which it becomes treason for others to practice when Rome is in power. Another curious illustration of the accommodating character of Popery, has been exhibited through the publication, by Dr. Cummings, of London, of a letter written by Wiseman about three years ago, addressed, seemingly, to one of the Puseyite party, in which he states that the Romish Church was anxious to make some arrangement for the admission of married clergymen, converts from the Church of England. An nothing of the kind has been done, it was perhaps only one of the instances of a want of faith with heretics; but if such a measure was really designed, then it follows that what would be wrong in a Papist priest would not be so in one who had previously been a Protestant priest, or that moral evil was to be permitted in order to encourage Puseyites to join the Church of Rome. Such are the practices of an apostate church.

It came out, somewhat inopportunely, too, that at the very time when the Papists in England are demanding liberty for the unhindered diffusion of their dogmas, (to be followed, of course, by the exercise of power over recusants when they can,) at Rome permission to worship within its walls has been refused to Englishmen, and withdrawn from Americans after having been granted. After much trouble, I indeed observe that restricted allowance has been granted to the chaplain of the American consulate to worship in Rome, on condition that Romans are not to be converted or preached to; but, so far as appears, the English are still to be confined to the old granary over the pig market, without the walls.

It is to be regretted that in Liverpool, last week, a Jesuit, once an English earl, of the Spencer family, but now, as father Ignatius, making parade of his bare feet or legs, was assaulted by the mob—although he probably brought it on himself by repeating the advice given by him in Ireland to young women to engage themselves as servants to families for the express purpose of instilling papistical doctrines into the minds of the children. Whatever the provocation in this respect, we cannot condemn too strongly such outrages. At Liverpool the feeling of irritation is likely to be strong from the fact that the attack of the papists on the Protestant meeting at Birkenhead had been traced to the encouragement of the priests.

One of the effects which it is certainly most desirable the present agitation should produce, is a return to scriptural truth and scriptural order. Some few in the Church of England have been looking at the matter in this light; and an address was presented to the Archbishop of Canterbury, in which reference was made to the necessity of a revival of the church formula. But the Archbishop, in his reply, states it as his opinion, that a revision of the ritual of the Church of England is "farther off than ever." This seems to show that Government has no intention of promoting such a reformation; as the Archbishop was appointed by the present

Government, and has acted with them on all occasions. It seems to be under the apprehension of the consequences, however inconsistent, that the Bishop of Oxford, in reply to an address from the Windsor and Eton Church Union, says, "It is scarcely possible to doubt that we live in those 'perilous times' which were to 'come' in 'the last days.'" As one evidence of this, he refers to the fact that "there is among some of us a leaning towards the Church of Rome," which "saps the faith of those who yield ever so little to its first temptation." What, then, must be the condition of those who, like the Bishop himself, have yielded so much to all its temptations?

J. A. BEGG.

PROTESTANTISM IN ROME.

Soon after the present Pope of Rome came into power, the United States Government, encouraged by the liberality which characterized his early movements, appointed a Minister to reside at his Court, and look after the interests of our citizens. That minister, Mr. Cass, did not have an opportunity to present his credentials before the revolution broke out, and therefore remained at Rome a long time in a state of uncertainty as to the proper Government to address. Meanwhile, occasional opportunities occurred to serve the papal interests, which were promptly used. On one occasion, the buildings of the College for the Propagation of the Faith were in imminent danger, and were saved by the interposition of Mr. Cass with the triumviri. On his restoration, the Pope expressed warm thanks to Mr. Cass for his good offices, and also his gratitude and sense of obligation for a similar interference of an American Consul in China, by which four Catholic Missionaries had been saved from impending death. What followed may be learned from an extract of a letter to the *London Daily News*, dated at Rome, Dec. 6th, 1850:—

"His Holiness, desirous of giving some proof of his gratitude, thought he could afford no stronger one than that of granting Mr. Cass permission to open a Protestant chapel within the walls of Rome, for the use of American visitors, a plan which had been in contemplation for some time, and for the realization of which a conscientious and zealous clergyman, the Rev. Mr. Hastings, came hither from the United States, somewhat more than a year ago. Notwithstanding the Pope's express permission, so many hindrances arose that the chapel could not be opened last winter, and Mr. Hastings convoked his countrymen in his own apartments every Sunday morning, and conducted divine service there according to the Presbyterian rite. During the autumn of the present year, however, all objections appeared to be overcome; a suitable place was hired in the Via de Pontefici, and fitted up as a chapel, at an expense of about \$300, and Mr. Hastings, fully authorized by the government, opened the chapel and commenced divine worship, just one month ago. From what has subsequently taken place, it seems that the same secret enemies, who had labored to prevent Mr. Cass's plan from being carried out, resolved to put a stop to the whole concern as soon as possible. Accordingly, last week Mr. Cass received a communication from Cardinal Antonelli, to the effect that, in consequence of the official complaint of the Cardinal Vicar, the doctrinal decisions of the congregation of Propaganda Fide, and the earnest petitions of many English and American Roman Catholic residents, his Holiness had been reluctantly obliged to withdraw the permission which he had granted with respect to the American Protestant chapel."

Another case, having some features in common with the above, and serving in like manner to illustrate the spirit of Popery in 1850, is thus narrated and commented upon by the *New York Commercial Advertiser*:—

"It will be remembered, that an edition of the New Testament, printed in Rome during the time of the Republic, with the sanction of the existing powers, was taken from the publishers to the American Consulate for protection, just before the entrance of the French. One of the first acts of the restored cardinals was to order the seizure of those books, in spite of consular protection. Mr. J. Freeman, artist, the acting consul, made a spirited defense of the rights of the consulate in this case, before both the police and General Oudinot, then Governor of Rome. It was agreed that the books should remain where they were for the present, with the American and Papal seals upon them, and the question of right between our Charge de Affaires and the cardinals to be carried up for decision. This was the best that could be done in the circumstances. Mr. Cass has not been lacking in efforts to have the books removed out of the country, but he has failed of success. The government has at last decided to take them to the library of the Holy Office, where there are already immense quantities of Bibles and Testaments, published by the British and Foreign Bible Society. The American seal upon those books is thus declared to be of no value whatever. America has a Webster, who once made a splendid defense of the Bible, against the plea of those who would exclude it from Girard College as a sectarian book. Will he now, as Secretary of State, admit that the seal of the American Union cannot protect that book in the American Consulate at Rome?"

SOUTH CAROLINA CONFERENCE OF THE M. E. CHURCH.—This body, at its recent meeting, (says the *Charleston Mercury*), on motion of Dr. Whiteford Smith, adopted an important resolution touching the obnoxious section in the Methodist Book of Discipline on the subject of Slavery. An attempt was made at the last meeting of the General Conference of the Church South to carry a resolution, that the Discipline should be relieved of this section, which seems to inculcate anti-slavery as a part of Christian duty. The motion failed by a few votes, though it was generally, if not unanimously, admitted that the said section was not of binding authority.

GAMBLING IN NEW YORK.—A new species of gambling has become very popular in New York during the present winter, in the shape of "Gift Concerts," "Furniture Art-Unions," &c., at which each ticket-holder stands one chance in a hundred or a thousand of getting something worth ten times as much as his ticket cost. The practice has been carried so far, that the Board of Aldermen have thought it necessary to appoint a Committee to investigate and see what can be done to arrest it. Would it not be well for that Committee to extend their investigations to the practices at the Church Fairs? Some people are so blind that they can not see the difference in principle between the "lotteries" of Church Fairs and those which the law forbids.

THE DECLINE OF POPERY.—Two lectures upon this subject were delivered in New York last week. The first was by Rev. Nicholas Murray, D.D., of Elizabethtown, N. J., better known to the public, perhaps, by his assumed name of "Kirwan," over which he has written numerous papers relating to Romanism. He spoke at the Broadway Tabernacle on Fourth-day evening. At the conclusion, a large collection was taken to secure the printing and wide circulation of his discourse. The second was by Rev. J. F. Berg, D.D., of Philadelphia, and was delivered at the Tabernacle on Fifth-day evening. This being but a repetition of Mr. Berg's Philadelphia lecture, the drift of which we have already stated, there is no occasion for further remark.

GOOD NEWS FROM WALES.—A correspondent of the Cincinnati Christian Herald, says that the South Wales Association numbers 192 pastors, 350 churches. The statistics indicate a healthy and growing prosperity. During the year powerful revivals have been enjoyed, and the good work is still progressing. One of the Churches, "Bethania," Rev. J. Hughes, pastor, received an addition of 600 members on profession of faith in Christ. Some twenty other churches report from 250 to 400. Almost every Church has been blessed in this wonderful and glorious refreshing from the presence of the Lord. Extensive and thorough instruction in the Sunday-schools had prepared the people for this blessed visitation of mercy. This work of grace is characterized with great pungency and solemnity, with very little excitement.

EDUCATION AT THE WEST.—The Board of National Popular Education held its annual meeting at Cleveland, Ohio, on the 5th inst. when Governor Slade reported the receipts for the past year to be \$5,020 50. The disbursements were \$4,859 45. There was a balance on hand of \$1,119 58, the whole of which is to be consumed in sending seven teachers to Oregon in March next. The Society since it was organized has sent out 199 teachers. They were distributed as follows: To Illinois, 57; Indiana, 53; Wisconsin, 21; Michigan, 16; Iowa, 11; Tennessee, 8; Western Pa. 4; North Carolina, 3; Alabama, 2; Ohio, 10; Missouri, 7; Minnesota, 3; Kentucky, 2; Texas 2. Of the whole number, thirty one are married; of these eight continue to teach, while the influence of the remainder, none can doubt, continues to be felt for good.

ANOTHER ROMAN CATHOLIC MIRACLE.—A miracle is alleged to have recently taken place in the church of Saturnin, canton and arrondissement of Apt, department of the Vaucluse, France, consisting in the flowing of blood from a picture representing the descent of Jesus Christ from the cross. The occasion was the fervent praying of a girl named Rosette Tamisier. The flux of blood from the painting has been observed and testified to by several witnesses, including an Archbishop and Clergyman, officer of gen d'armes, and sub-Prefect. "Rosette, on being interrogated by the sub-Prefect, said: 'God had effected this miracle for the conversion of sinners, and He had specially chosen St. Saturnin, because, four years ago, this locality was the witness of a great scandal. Her conduct,' she added, 'had been outrageously calumniated, as also that of a priest; but she had not demanded reparation from God.' The blood which oozes from the painting is said to have been analyzed by two medical men, who have declared that its chemical composition exactly corresponds with that of human blood."

EVANGELICAL PRINCIPLES.—The Asmodean says that a committee, in the New Hampshire Constitutional Convention, in preparing a Bill of Rights, made use of the above words in their report. A motion was made to strike out these words—some contending that "evangelical" had a sectarian meaning—others contending that the State, as such, has no religion, and it was wrong for the Constitution to assume that we are a Christian nation. A motion was made to substitute the words "religion and morality" for the words "evangelical principles," which failed. Finally, Prof. Sanborn, of Dartmouth College, moved to insert the words "the principles of the Bible," which was carried by a large majority.

A PASTOR'S LABORS IN CALIFORNIA.—In preaching an anniversary sermon, Mr. Wheeler stated the following facts, as reported by one who has present and heard him:

"The church and society have raised the last year, for preaching, missionary, and other purposes, twenty thousand dollars; the pastor has preached seventy-five sermons, paid upwards of four hundred strictly pastoral visits, received upwards of seventeen hundred calls, mostly from strangers, and traveled fifteen hundred miles. The church and society enlarged their place of worship 150 seats, reduced their debt two-thirds, and supported a public school for an average number of one hundred scholars."

THE CHEAP POSTAGE BILL.

On Sixth-day last, the House of Representatives passed a very liberal Postage Bill, which is now before the Senate for concurrence. Its approval by that body is confidently expected. If secured, a great step in the way of reform will have been taken. We copy the Bill.

AN ACT Reducing Postage.

Sec. 1. *Be it enacted, &c.*, That letters carried in the mails of the United States shall be charged with postage as follows:—

Upon each letter not weighing over one-half ounce, three cents; and for each additional half ounce or fraction of half an ounce, three cents. *Provided*, That no Post Office now in existence shall be discontinued, nor shall the mail service, on any mail route in any of the States or Territories be discontinued or diminished in consequence of any diminution of the revenues that may result from this act. *And provided further*, That it shall be the duty of the Postmaster General to establish new Post Offices, and place the mail service on new mail routes established, or that may hereafter be established, in the same manner, as though this act had not been passed. *And provided further*, That the compensation of the Postmasters shall not be diminished in consequence of the passage of this act.

Sec. 2. *And be it further enacted*, There shall be charged upon each newspaper, pamphlet, periodical, magazine, book, and every other description of printed matter, which shall be unconnected with any manuscript or written matter, and which it may be lawful to transmit through the mail, of no greater weight than two ounces, one cent; and for each additional ounce or fraction of an ounce, one cent. Bound books, not weighing over thirty ounces, shall be deemed mailable matter under the provisions of this section: *Provided*, That newspapers delivered in the State where printed shall be chargeable with only one-half the foregoing rates: *Provided further*, That no postage shall be charged upon any newspaper mailed and delivered within the county where printed, or within thirty miles of the place where printed.

Provided further, That the free circulation of newspapers within the county of their publication, or the distance of thirty miles of the place of publication, as hereinbefore provided, shall be confined to actual subscribers receiving their papers from the office of publication.

Provided further, That fifty per cent. shall be deducted from the postage on magazines, when the postage shall be prepaid.

Sec. 3. *And be it further enacted*, That it shall be lawful to coin at the Mint of the United States and its branches, a piece of the denomination and legal value of three cents, or three hundredths of a dollar, to be composed of three-fourths silver, and one fourth copper, and to weigh twelve grains and three-eighths of a grain, that the said coin shall bear such devices as shall be conspicuously different from those of the silver coins, and of the gold dollar, but having the inscription "United States of America," and its denomination and date; and that it shall be a legal tender in payment of debts for all sums of thirty cents and under.

Sec. 4. requires the Postmaster to provide suitable stamps for the pre-payment of postages.

Sec. 5 appropriates \$1,500,000 to meet any deficiency that may arise in the Post Office Department.

Sec. 6 relates to the manner of publishing lists of letters not called for.

Sec. 7 authorizes the establishment of penny posts in cities.

MORE CHIVALRY.—At the last session of the Vermont Legislature, resolutions were passed in favor of Universal Peace, copies of which were transmitted to all the sister States. But from the following resolutions adopted by the Virginia House of Delegates—years 123, says 0—it seems that the chivalry of that State can not treat civilly even such "peace measures":—

1. *Resolved*, That the Governor be requested to return to the Governor of Vermont the resolutions of the Legislature of that State, styled "Resolutions for the promotion of Peace."

2. *Resolved*, That the Governor be requested to inform the Governor of Vermont, that the Legislature of Virginia declines to consider the resolutions from the Legislature of Vermont, relative to the peace of the world, until that body shall show itself careful of the peace of the Union, by conforming its enactments to the Constitution of the United States, and laws passed in pursuance thereof.

THE PRESS AND THE LEGISLATURE IN MASSACHUSETTS.—The editor of the Boston Pathfinder says he feels a little professional pride in the result of the recent organization of the two branches of the Massachusetts Legislature.

Gen. Wilson, who has been made President of the Senate, vacated his editorial chair just in time to assume the chair he now fills. Mr. Knapp, the new clerk of the Senate, is a printer, at Lowell, where he has a job office; he has also had some experience, we believe, of the blessedness of editorial life. Mr. Banks, the Speaker of the House, has been an editor, and Mr. Joselyn, the Clerk, is well known as the former editor of the *Bay State Democrat*, in this city, and as the present editor of the *Bay State*, published at Lynn. Quite a number of the Senators and Representatives have been or still are connected with the press.

THE U. S. MAIL STEAMER ATLANTIC.—Considerable anxiety is felt in relation to this vessel, which sailed from Liverpool on the 28th of December, and was due in New York about the 10th of January, but had not arrived on the evening of the 20th. The Washington, which sailed five days later, and the Asia one week later, arrived at New York last week, making very good time. It is supposed that some accident has happened to the Atlantic's machinery, making it necessary for her to put back or go into the Azores.

The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOMAS B. BROWN.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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WHOLE NO. 345

The Sabbath Recorder.

"EQUALITY OF THE RACES."

Reply to Tamar Davis.

Since my friend has expressed her intention to "entertain no farther discussion of the merits or demerits of the Fugitive Slave Law," I take this occasion to tender my sincere thanks for the assistance she has so kindly afforded in placing the subject, in its various attitudes, before the public. As the only return I can make, I now proffer my humble services in the investigation of the subject she has so ably discussed in the Recorder of Jan. 9th, viz., "The Equality of the Races."

It will be proper, in the first place, to correct the writer's misapprehensions, and consequent misstatements, of my positions, as set forth in my last article on the Fugitive Bill. She says, "It is remarkable, that any one acquainted with human physiology should fall into such an egregious mistake as to assert, that the only difference between the races is 'cutaneous.'" I have asserted no such thing. My only assertion on that point was, "that the color of the negro is cutaneous, and does not affect his character or his rights." By this I meant to be understood, that the coloring matter which gives complexion to all races of men, is a secretion from the blood, deposited on the inner coat of the cuticle, between it and the cutis vera, and that the amount of this matter deposited is no measure of character or rights. Those branches of the Caucasian race which have but little color of the skin, may, for aught I can see, possess as perfect a character, and as many rights, as those branches which are more highly favored with color—as the Jews of Cochin, who are beautifully black. I cannot perceive why the pale, deathly visage of the European may not enshroud a soul equally endowed with rights and capabilities as if it were wrapped in the shining skin of the tawny Ethiopian. Will some one, richly endowed with the prevailing prejudice against the poor blacks, unfold to us the mysteries of that philosophy by which the black is pushed from every privilege of white society, because he is black? Are the blacks of the Caucasian race less richly endowed with rights than the whites of that race? Are the whites of the Ethiopian race more richly endowed than the blacks of the same race? My only object in this interrogatory, is properly to caricature the ridiculous sentiment which infects almost every community of our country, that the color of the skin is the measure of human rights. I do not charge this sentiment upon my friend in controversy, for I believe her to be an intelligent Christian. But if we find the osseous structure of the negro to vary a little from the Caucasian, that is, if the posterior protrusion of the tarsal bones of the foot of the one, exceed by a few lines that of the other—if the anterior protrusion of the maxillaries shall be greater in the one than in the other—if the frontal, temporal, parietal, and occipital bones of the one shall unite by strait sutures, or zigzag, or not sutures at all—if any difference of conformation whatever shall exist—if both belong to the "genus homo," I am totally uninterested in the mysteries of that necromancy by which such difference adds to or subtracts from the essential attributes of character or measure of rights which naturally pertain to that genus.

Again, the writer says, "My friend also claims, and summons the history of mankind to prove, that the negro is equal, in every respect, to the Caucasian." I have made no such claim. The only claim I have yet made is, "that the negro is equal to the Caucasian in mental endowment." The proposition, that he is equal in mental development, at which the writer hurls her historical darts, I have not yet made. In elucidation of my position, I remark, that by "mental endowment" I mean the inherent faculties or potentialities of the human soul. These are sensitivity, intelligence, and will, with the secondary faculties of each. Every human being is endowed alike with these faculties at birth. The training of a thousand years can add no new faculty, nor can the want of training subtract a single one. The eternal ages of the spirit world will only develop these universal attributes of mind. They will create no new ones. If the negro possesses less of these faculties than other races, then either he had a separate creation from other races, or, if created in Adam with other races, at some period subsequent to that creation, some faculty has been annihilated. If we take the former position, and deny the unity of the human race in origin, we array ourselves against the Bible, the universal history of the world, and the tradition of numberless ages, and involve ourselves in the misty mazes of inextricable confusion. If we assume the latter, and affirm that some faculty of mind has been annihilated, and thus a kind of semi-human being has been produced in the negro, we become involved in the absurdity of mental divinity. But, further, if by

the operation of any causes one faculty of mind could be destroyed, then others could, and thus the soul of man might tumble into the dreadful gulf of annihilation. No want of development in any faculty of the human soul, can be admitted in evidence against the existence of such faculty. There was a time when every faculty of the wisest man in the universe lay undeveloped. But were there no faculties there? Does the first object which arrests the notice of the child create the faculty of perception. If matter thus acting on matter can create perception, then it can create reflection, judgment, and imagination; and thus, every faculty of the soul, created by the action of matter upon matter, must be material. And what matter can create, can annihilate. We thus, if the doctrines of Locke be true, get a kind of wooden soul, not well adapted to exercise hopes of immortality.

But not only is the "mental endowment" of universal man equal, but those endowments are susceptible of exactly equal development—for every faculty of the human soul is susceptible of, and destined to, infinite development. In confirmation of these metaphysical facts, Harris most beautifully remarks, (see "Man Primeval," p. 26), "The most dissimilar races are found to be psychologically identical. Tribes rashly proscribed as on a level with the brute, have in our own day vindicated their claim to a common humanity. The metropolis of civilization is not without its degraded Bushman, while the aboriginal Australian is not incapable of European civilization. As far as we know, no race of men stands in intellectual or moral isolation." Reese, in his "Elements of Zoology," p. 46, after relating the various degrees of mental development in the different negro tribes of Africa, remarks, "There can be little doubt, then, that no decided line separates the African from the European races, and that the former may, in process of time, be brought up to the intellectual and moral standard of the latter." Dr. Frichard remarks, that the Bushmen and Hottentots of South Africa present humanity in its most degraded form, and yet they are capable of European civilization. Thus I have the best testimony of the literary world, not only that the negroes, but tribes of other races immensely below him, are capable of Caucasian civilization. I shall comply with my friend's injunction, to try this question by "generalities," but first by particulars, which equally subvert our purpose.

I have already affirmed, that reason and revelation corroborate, that the various races of man are "psychologically identical," and that the human soul is destined to infinite progression. Each individual negro, then, is destined to infinite mental development, or his soul is not a human soul. But that it is a human soul is certain, from its development presenting precisely the same faculties. These faculties are susceptible of a development equal to that of the same faculties in other races, is further demonstrated by individual examples of intellectual greatness never surpassed by other races. Such, as we have said, and shall prove, was Euclid, who was not made great by "continual contact with the Caucasian," for he was taught by negroes, and is a teacher, not only of negroes, but of the world, wherever science has shed her genial rays for four thousand years. He still teaches with a potency unrivaled by the living or dead; and the proud Caucasian, who disdains to own his injured race as brothers, can feed on the dainties wrought out by the struggles of his mighty intellect, and then, viper-like, bite the hand that feeds him. Such are Garnet, Ward, Jackson, and a host of others, as bright luminaries as glitter in the diadem of the Empire State. Let the highest diplomas of honor which our colleges can bestow—such of them as feel no shock of their Caucasian sensibility by opening the portals of knowledge to pleading Africa—let them speak in behalf of the susceptibility of the negro soul. Now, if we admit that the original susceptibilities of the negro soul are alike throughout the race, then are all the negroes susceptible of development equal to those mentioned, and consequently equal to other souls.

In elucidation of my position, I affirm, without hazard, what is true of all places and ages, that there is as high a state of intellectual development among the negroes of New York State, in proportion to numbers and facilities, as among the Caucasians, and that those in this and other States, who have merited and received the highest literary honors, have earned them in spite of embarrassments and prejudices, before which the haughty Anglo-Saxon would flee like a whipped spaniel. The colored man is brutally crowded from our schools; our churches (save in the negro pew,) our parlors, our social circles, our counting-rooms, are closed against him; our hearts, our affections and sympathies, are bolted against him; while our ungodly prejudices drive him from every facility for improvement. Verily, the touch of the Caucasian has been to him an aspen touch, full of venom. In defiance of it, however, the negro is rising in the brightest hopes of mental emancipation. But are there no inferior mentalities among the Caucasians? Our prisons and poor-houses are filled with them. The streets of our cities are crowded with them. Our thoroughfares groan with their burden. Our public works are checked by them. In some of our proudest States, one-third of the white population can neither read nor write their names. Thus, in this land, the proudest trophy of Caucasian mind, wretchedness, crime, ignorance and mental imbecility, look in vain for a parallel among blacks of proportionate numbers and circumstances! And what of the groaning millions of Europe, sunk in a depth of degradation and ignorance never dreamed of by the negro in his native clime, as he clasps to his bosom the dear ones of his heart, and reposes under the cool shade of his native banana? Bunge, in his "Travels in Africa," says of the various negro tribes, "To describe them justly, we should see them in their native purity of

manners, among their woods, living on the produce of their own daily labors, without other liquor than that of their own pools and springs. After having been torn from their own country and kindred, and reduced to the condition of brute, to labor for a being they never knew; after lying, stealing, and all the long list of European crimes, have been made necessary to them; after having made them monsters, we describe them as such, forgetting that they are not now as their Maker created them, but such as, by teaching them our vices, we have transformed them into." I confess that Bruce offers no very flattering comment on the superiority of Caucasian morals. (Concluded next week.)

REMINISCENCE OF GOVERNOR JOHN JAY.

"The memory of the just
Smells sweet and blossoms in the dust."

These lines came forcibly to my mind, not long since, when enjoying the company of some of his friends who had unexpectedly, joined our family circle, after many years of absence. The conversation turned to former days, and many pleasant reminiscences returned with freshness to our memories. Among other interesting incidents, one of the company related the following:

"My mother was left a poor widow, with a large family, and although not wanting in industry and frugality, it was with difficulty that she could supply their necessities. We resided in Westchester County, a few miles from the residence of Gov. Jay. One day, to her surprise, she received a note from William Jay, (now Judge Jay), the son of the Governor, requesting her to call on him as soon as convenient, as he had some pleasant information for her. The curiosity of the family was great; 'What can he want of mother?' was the earnest inquiry. The difficulty was how to get a conveyance, as it was too far to walk. A kind female neighbor offered her own, which was of the most humble character, and also to accompany her. By urging and whipping the sorry animal, they at last arrived at Mr. Jay's gate. Unwilling to let him see their old horse and wagon, they tied the old nag at a respectful distance from the mansion, and went in. Addressing mother, Mr. Jay said: 'My father, before he died, requested to be buried in the plainest manner; and by so doing, said he, there will be a saving of about two hundred dollars, which I wish you to give to some poor widow, whom you and your sister shall consider the most worthy; and I want you to get the silver money and count it out before me now. And,' continued Mr. Jay, 'Mrs. B., my sister, and I, have selected you, and here is the money, presenting a bag containing two hundred dollars, all in half-dollar pieces. The poor woman was completely overcome with surprise and gratitude; she burst into tears, and strove to express her thanks, but her words could find no utterance; she could only weep. After a short time, the two females arose to leave the house. Mr. Jay accompanied them. When they had reached the piazza, what should they see, to their mortification, but the veritable old horse and wagon paraded before the door, awaiting them, which Mr. Jay had caused to be brought in from the outer gate. He having helped them in, and laid the bag of money at Mrs. B.'s feet, her associate directed the horse to go on, but he was not disposed to obey. She at last most reluctantly had to draw from the bottom of the wagon, where she had laid it, the hickory gad, and having laid it upon his back with some force, he was induced to start, and they slowly left the grounds of Mr. Jay."

"There were happy hearts when she arrived at home, and had told her eager listeners of her unexpected fortune. It enabled her to pay off some debts, and to render herself and her family comfortable for a long time."

Some time has elapsed since this excellent woman departed to a better world; but long will that family cherish the memory of him who "caused the widow's heart to sing for joy."

[Living Age.]

VANITY OF LIFE.

Severus, who had been raised from an humble station to the sovereignty of the Roman world, declared, "I have been all things, and it amounts to nothing."

Phillip III., of Spain, as he approached the close of his life, desired as his last act, to see and bless his children. He told particularly the Prince, his successor, that he had sent for him, "that he might learn the vanity of crowns and tiaras, and learn to prepare for eternity."

Taking leave of his friends, Sir Philip Sidney said, "Behold in me the end of this world and all its vanities." Sir John Mason said to those standing round his bed, "I have seen the most remarkable things in foreign parts, and been present at most state transactions for thirty years together; and have learned this, after so many years' experience, that seriousness is the greatest wisdom, temperance the best physic, and a good conscience the best estate; and were I to live again, I would change the court for a cloister, my privy councillor's bustle for a hermit's retirement, and the whole life I have lived in the palace for one hour's enjoyment of God in the chapel. All things forsake me but my God, my duty, and my prayer."

How many are arrested by death in the midst of unfinished undertakings! Thus was it with Mohammed II., a Sultan of the Turks; and the inscription on his tomb reads: "I proposed to myself the conquest of Rhodes and proud Italy." Joseph II., of Austria, exclaimed in bitterness of soul, on his death-bed, that his epitaph should be, "Here lies Joseph, who was unsuccessful in all his undertakings!" "Behold," said Cuvier, on his death-bed, to a friend, "behold a very different person to the man of Tuesday on Saturday. Nevertheless, I had great things to do. All was ready in my head after years of labor and research, there remained but to write; and now the hands fail, and carry with them the head."

THE DUMB CHILD.

She is my only girl;
I ask'd for her as some most precious thing,
For all unfinished was Love's jewell'd ring,
Till set with this soft pearl;
The shade that Time brought forth, I could not see;
How pure, how perfect, seem'd the gift to me!

Oh, many a soft tone
I used to sing unto that deaden'd ear,
And suffer'd not the lightest footstep near,
Lest she might wake too soon;
And hush'd her brothers' laughter while she lay—
Ah, needless care! I might have let them play!

'T was long ere I believed
That this one daughter might not speak to me;
Waited and watch'd, God knows how patiently!
How willingly deceived;
Vain Love was long the untiring nurse of Faith,
And tended Hope, until it starv'd to death.

Oh! if she could but hear
For one short hour, till I her tongue might teach
To call me mother, in the broken speech
That thrills the mother's ear!
Alas! those seal'd lips never may be stir'd
To the deep music of that lovely word.

My heart it sorely tries
To see her kneel, with such a reverent air,
Beside her brothers at their evening prayer;
To call me mother, in the broken speech
That thrills the mother's ear!
Alas! those seal'd lips never may be stir'd
To the deep music of that lovely word.

I've watch'd her looking up
To the bright wonder of a sunset sky,
With such a depth of meaning in her eye,
That I could almost hope
The struggling soul would burst its binding cords,
And the long pent up thoughts flow forth in words.

The song of bird and bee,
The chorus of the breezes, streams, and groves,
All the grand music to which Nature moves,
Are wasted melody
To her; the world of sound a tuneless void;
While even Silence hath its charm destroy'd.

Her face is very fair;
Her blue eyes beautiful; of finest mould
The soft white brow, o'er which, in waves of gold,
Ripples her shining hair.
Alas! this lovely temple closed must be,
For He who made it keeps the master-key.

Will be the mind within
Should from earth's Babel-clamor be kept free,
E'en that His still small voice and step might be
Heard at its inner shrine.
Through that deep hush of soul, with clearer thrill
Then should I grieve?—O murmuring heart be still!

She seems to have a sense
Of quiet gladness in her noiseless play,
She hath a pleasant smile, a gentle way,
Whose voiceless eloquence
Touches all hearts, though I had once a fear
That even her father would not care for her.

Thank God it is not so!
And when his sons are playing merrily,
She comes and leans her head upon his knee.
Oh! at such times I know
By his full eye and tones subdued and mild—
How his heart yearns over his silent child.

Not of all gifts bereft,
Even now, how could I say she did not speak?
What rosy language lights her eye and cheek,
And renders thanks to him who left
Unto her soul yet open avenues
For joy to enter, and for love to give.

And God in love doth give
To her defect a beauty of its own,
And we a deeper tenderness have known
Through that for which we grieve.
Yet shall the seal be melted from her ear,
Yes, and my voice shall fill it—but not here.

When that new sense is given,
What rapture will its first experience be,
That never woke to meander melody,
The rich songs of heaven—
To hear the full-toned anthem swelling round,
While angels teach the ecstasies of sound!

UNIVERSAL EDUCATION.

From the Report of Christopher Morgan, Superintendent of Common Schools of the State of New York.

The idea of universal education is the grand central idea of the age. Upon this broad and comprehensive basis, all the experience of the past, all the crowding phenomena of the present, and all our hopes and aspirations for the future, must rest. Our forefathers have transmitted to us a noble inheritance of national, intellectual, moral and religious freedom. They have confided our destiny as a people to our own hands. Upon our individual and combined intelligence, virtue and patriotism, rests the solution of the great problem of self-government. We should be untrue to ourselves, untrue to the memory of our statesmen and patriots, untrue to the cause of liberty, of civilization and humanity, if we neglected the assiduous cultivation of those means by which alone we can secure the realization of the hopes we have excited. These means are the universal education of our future citizens, without discrimination or distinction. Wherever in our midst a human being exists with capacities and facilities to be developed, improved, cultivated, and directed, the avenues of knowledge should be freely opened and every facility afforded to their unrestricted entrance. Ignorance should no more be countenanced than vice and crime. The one leads almost inevitably to the other. Banish ignorance, and in its stead introduce intelligence, science, knowledge, and increasing wisdom and enlightenment, and you remove, in most cases, all those incentives to idleness, vice and crime, which now produce such a frightful harvest of retribution, misery and wretchedness. Educate every child "to the top of his faculties," and you not only secure the community against the depredations of the ignorant and the criminal, but you bestow upon it, instead, productive artizans, good citizens, upright jurors and magistrates, enlightened statesmen, scientific discoverers and inventors, and the dispensers of a pervading influence in favor of honesty, virtue and true goodness. Educate every child physically, morally and intellectually, from the age of four to twenty-one, and many of your prisons, penitentiaries and almshouses will be converted into schools of industry and temples of science; and the immense amount now contributed for their maintenance and support will be diverted into far more profitable channels. Educate every child—not superficially—not partially—but thoroughly—develop equally and healthfully every faculty of his nature—every capability of his being—and you infuse a new and invigorating element into the very life blood of civilization—an element which will diffuse itself throughout every vein and artery of the social and political system, purifying, strengthening and regenerating all its impulses, elevating its aspirations, and clothing

it with a power equal to every demand upon its vast energies and resources.

These are some of the results which must follow in the train of a wisely matured and judiciously organized system of universal education. They are not imaginary, but sober inductions from well authenticated facts—deliberate conclusions from established principles, sanctioned by the concurrent testimony of experienced educators and eminent statesmen and philanthropists. If names are needed to enforce the lesson they teach, those of Washington and Franklin and Hamilton and Jefferson and Clinton, with a long array of patriots and statesmen, may be cited. If facts are required to illustrate the connection between ignorance and crime, let the official return of convictions in the several courts of the State for the last ten years be examined, and the instructive lesson be heeded. Out of nearly 28,000 persons convicted of crime, but 128 had enjoyed the benefits of a good common school education; 414 only had what the returning officers characterize as a "tolerable" share of learning; and of the residue, about one-half could only either read or write. Let similar statistics be gathered from the wretched inmates of our poor-house establishments, and similar results would undoubtedly be developed. Is it not therefore incomparably better, as a mere prudential question of political economy, to provide ample means for the education of the whole community, and to bring those means within the reach of every child, than to impose a much larger tax for the protection of that community against the depredations of the ignorant, the idle and the vicious, and for the support of the imbecile, the thoughtless, and the intemperate?

Every consideration connected with the present and future welfare of the community—every impulse of an enlightened humanity—every impulse of an enlarged and comprehensive spirit of philanthropy, combine in favor of the adoption of this great principle. Public sentiment has declared in its favor. The new States which, within the past few years, have been added to the Confederacy, have adopted it as the basis of their system of public instruction; and the old States, as one by one they are re-constituting their fundamental laws and constitutions, are engraving the same principle upon their institutions. Shall New York, in this noble enterprise of education, retrace her steps? Shall she disappoint the high hopes and expectations she has excited, by receding from the advanced position she now occupies in the van of educational improvement? Her past career, in all those elements which go to make up the essential wealth and greatness of a people, has been one of progress and uninterrupted expansion. Her far-seeing legislators and statesmen, uninfluenced by the skepticism of the timid, the ignorant, and the faithless, and unawed by the denunciations of the hostile, prosecuted that great work of internal improvement which will forever illustrate the pride and glory of her political history. The rich results of the experiment thus boldly ventured upon have vindicated their wisdom. Is the development of the intellectual and moral resources of her millions of future citizens an object of less interest, demanding a less devoted consecration of the energies of her people, and worthy of a less firm and uncompromising perseverance?

Disregarding the feeling of the present hour, and looking only to the future, will the consciousness of having laid the foundation for the universal education of our people be a less pleasing subject of contemplation than that of having aided in replenishing the coffers of their wealth?

POWER OF KINDNESS.

"Tom! Here!" said a father to his boy, speaking in tones of authority.

The lad was at play. He looked towards his father, but did not leave his companions.

"Do you hear me, sir?" spoke the father more sternly than at first.

With an unhappy face and reluctant step the boy left his play and approached his parent.

"Why do you creep along at a snail's pace?" said the latter, angrily. "Come quickly, I want you. When I speak, I look to be obeyed instantly. Here, take this note to Mr. Smith, and see that you don't go to sleep by the way. Now run as fast as you can go."

The boy took the note. There was a cloud upon his brow. He moved away, but at a slow pace.

"You Tom! Is that doing as I ordered? Is that going quickly?" called the father, when he saw the boy creeping away. "If you are not back in half an hour, I will punish you."

But the words had but little effect. The boy's feelings were hurt by the unkindness of the parent. He experienced a sense of injustice; a consciousness that wrong had been done him. By nature he was like his father, proud and stubborn; and these qualities of his mind were aroused, and he indulged in them, fearless of consequences.

"I never saw such a boy," said the father, speaking to a friend who had observed the occurrence. "My words scarcely make an impression on him."

"Kind words often prove most powerful," said the friend. The father looked surprised.

"Kind words," continued the friend, "are like the gentle rain and the refreshing dew; but harsh words bend and break like the angry tempest. The first develop and strengthen good affections, while the others sweep over the heart in devastation, and mar and deform all they touch. Try him with kind words; they will prove an hundred fold more powerful."

The latter seemed hurt by the reproof; but it left him thoughtful. An hour passed away ere his boy returned. At times during his absence he was angry at the delay, and meditated the infliction of punishment. But

the words of remonstrance were in his ears, and he resolved to obey them. At last the lad came slowly, in with a cloudy countenance, and reported the result of his errand. Having stayed far beyond his time, he looked for punishment, and was prepared to receive it with an angry defiance. To his surprise, after delivering the message he had brought, his father, instead of angry reproof and punishment, said kindly, "Very well, my son, you can go out to play again."

The boy went out, but was not happy. He had disobeyed and disobliged his father, and the thought of this troubled him. Harsh words had not clouded his mind nor aroused a spirit of reckless anger. Instead of joining his companions, he went and sat down by himself, grieving over his act of disobedience. As he thus sat he heard his name called. He listened.

"Thomas, my son," said his father, kindly. "The boy sprang to his feet, and was almost instantly beside his parent."

"Did you call, father?"

"I did, my son. Will you take this package to Mr. Long for me?"

There was no hesitation in the boy's manner. He looked pleased at the thought of doing his father a service, and reached out his hand for the package. On receiving it, he bounded away with a light step.

"There is a power in kindness," said the father, as he sat musing after the lad's departure. And even while he sat musing over the incident, the boy came back with a cheerful, happy face, and said—

"Can I do anything else for you, father?"

Yes, there is the power of kindness. The tempest of passion can only subdue, constrain and break; but in love and gentleness there is the power of the summer rain, the dew, and the sunshine.

MAN RESPONSIBLE FOR HIS BELIEF.

In no circumstances, even in the thickest gloom of paganism, can man be considered irresponsible for his belief. But the existence of a revelation places mankind in an entirely new position. The heathen is accountable only for the best exercise of his understanding; he may be capable of, and for the adoption of such opinions as may seem most probable and consonant to reason. But when the will of God is made known, we are responsible, for refusing to learn, and believe, and obey. We do not incur guilt by our own incapacity to discover, but by our unwillingness; to that revelation attaches the heaviest responsibility. John iii. 19. We are not permitted to pull out such truths as may square with our metaphysical notions or our imperfect conceptions of the fitness of things, and to reject the rest: the command is imperative, "Believe the Gospel." To refuse God's instruction is infinitely more irrational, and infinitely more perilous, than it would be for a mariner in an unknown ocean to reject the proffered aid of charts and compass, and trusting to the uncertain guidance of a star to profess himself unaccountable for the safety of his bark. [Rev. J. Gilderdale.]

REMORSE AND DESPAIR.—Charles IX., of France, was a modern Nero, as the memorable St. Bartholomew's massacre, conducted under his auspices, can testify. The day after the butchery of thirty thousand Huguenots, he observed several fugitives about his palace, and taking a fowling piece, fired upon them repeatedly. Was it strange that he died in peculiar horror? "What blood," he cried out, "what murders!—ah! I have followed wicked advice. O my God! pardon me and be merciful. I know not where I am, I am so perplexed and agitated. How will all this end? What shall I do? I am lost for ever; I know it."

During the Papist persecution in England, one Rockwood distinguished himself for his busy malignity, and in his last sickness he fell to raging, "I am utterly damned!!" He was exhorted to ask mercy of God, but he roared out, "It is now too late, for I have maliciously sought the death of many godly persons, and that against my own conscience, and therefore it is now too late."

BIBLICAL PRONOUNS.—Luther pronounced pronouns to be the sweetest and most consolatory expressions to be found in the word of God. What, in fact, more tenderly elevating than where the prophet Isaiah heralds peace and refreshing to the people of Israel? "Comfort ye, comfort ye my people, saith your God." No longer the "Lord God, the Lord strong and mighty;" but "your God," and "my people." And how marked the difference between saying, "The Lord is a shepherd," and "The Lord is my shepherd;" between the heathen, who acknowledges God as the Father of all things, and the ransom of his well-beloved; who behold in the Lord, "Our Father which is in heaven; between 'The Lord will hear me when I call upon him,' and 'Lo, I am with you always, even unto the end of the world.'"

TRUE COURAGE.—"Should the Empress," says Chrysostom, in his epistle to Cyprianus, "determine to banish me, 'the earth is the Lord's and the fulness thereof.' If she will cast me into the sea, let her cast me into the sea; I will remember Jonah. If she will throw me into a burning fiery furnace; the three children were there before me. If she will throw me to the wild beasts; I will remember that Daniel was in the den of lions. If she will condemn me to be stoned; I shall be the associate of Stephen the proto-martyr. If she will have me beheaded; the Baptist has submitted to the same punishment. If she will take away my substance, 'naked came I out of my mother's womb, and naked shall I return thither.'"

That was a beautiful tribute of Napoleon to the supremacy of mind over physical force in the long trial. "Do you know, Fontanes," he said, "what I admire most in the world? It is the powerlessness of force to found anything. There are only two powers in the world. The sabre and the pen; and in the end, the former is always conquered by the latter."

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New York, January 30, 1851.

TIME OF COMMENCING THE SABBATH.

We observe the fourth of July, rather than the third, the fifth, or any other day, because on that day Independence was declared. So we observe the seventh day of the week, rather than the first, because on that day God rested from his labors. Fitness requires that we begin our rest at the very time of day that God began his. If God began his at the going down of the sun on the sixth day of the week, fitness requires that we begin ours then also. If we delay it for twelve hours, we do not more than half commemorate the rest that Jehovah observed. We may object to this arrangement as inconvenient, as conflicting with important duties, as being at variance with the general habits of community, as impracticable; and hence draw the inference that it is not God-authorized, for God (as we think) would surely make a wiser regulation. But if the design of the Sabbath is to commemorate God's rest, and to commemorate the whole of it rather than the latter half, it better becomes us, short-sighted creatures, to set, about performing the duty, than to complain of the arrangement because it does not happen to suit our notions of wisdom. A disposition to do the will of God is generally followed by an enlightening of the eyes to see the wisdom of the doctrine He reveals to us. Perhaps it would be so in this case. At all events, we shall offer a few remarks by way of showing the advantages connected with observing the Sabbath "from evening to evening," and leave them for the reflection of our readers.

In the first place, it throws a man upon the necessity of carefully calculating beforehand how he shall best arrange all his business, so as to be found in a state of readiness for the Sabbath when it comes. Early in the week, it may be, some one calls on him, and proposes an engagement for the next Friday. Immediately he calls to mind, that the close of that day is in the holy rest; and he either rejects the proposition altogether, or expressly stipulates that the engagement shall not conflict with his conscience in regard to the Sabbath. Thursday morning comes. "To-morrow evening," says he, "the Sabbath begins. I must not lay out too much work for the morrow, lest I shall not be able to finish before sacred time commences. I must not, as too many do, make it the busiest day of the week. I will do as much as I can to-day, so that I shall have no difficulty in closing up my labors before the going down of to-morrow's sun. I will look around, and see what is necessary to be done, lest to-morrow I may be caught unawares." Friday morning comes. "This evening," says he, "I must begin to commemorate God's rest. I must be ready for it. I have many little chores which must be attended to, and I will be careful not to continue at my other business so long, but what I shall have sufficient time to attend to them, before the day ends." Accordingly, if it takes him an hour to attend to these chores, he quits his other business an hour before sunset. He graduates his work according to the time that he has to do it, and all with an eye to the Sabbath, which is continually uppermost in his mind. And do not such thoughts, do not such careful calculations beforehand, entering as they do into every day's plans, tend to keep the mind continually stirred up to the sacredness of the institution? Is not a man obliged, in this way, to think ten times of the Sabbath and its duties, where he would once, if he were not compelled to begin it in the evening? Could there be any plan more wisely calculated to make him "remember" the Sabbath-day? Compelled, as he is, thus to arrange all his business, so as to offer not the slightest dishonor to the institution, is there not in this way begotten in his heart, and nourished and strengthened from day to day, a reverence for it? We are well enough satisfied how these questions would be answered by any one that understands the nature of the human mind. A child taught from day to day to do every thing in obedience to the wishes of his parent, and for the sake of honoring that parent, will soon have the feeling of reverence for him. He will respect his parent, not only when he is in his presence, but constantly, habitually, and in his absence. So, if we are taught and disciplined by our daily business to honor the Sabbath, the feeling of reverence for the institution will spring up in our breasts, and be a lasting and habitual impression. Every act of shaping our business with reference to it, will help to give it strength.

In the next place, the Sabbath being designed for all mankind, it is designed for a day of public worship, as well as for bodily rest. Reason and experience both teach us, that public worship, to be profitable and edifying, must be preceded by some preparation of heart. The Christian wants to retire to his closet, that, in communion with God, he may attain to that spiritual frame of mind which will dispose him to hear and receive the preached gospel into his heart. But with mankind at large there can be but little time for this kind of preparation, unless in the evening before. Take the country people, for example, some of whom have to travel quite a distance to their place of meeting. Perhaps it is the winter season. The mornings are short. From the time they rise they are incessantly occupied with such

things as must of necessity be attended to at all times; and if the previous evening has not been spent in prayer and reading the scriptures, what preparation will they have for the services of the sanctuary? In summer the case is different. The mornings being long, afford a good deal of time for private devotion. But what time is gained here is lost the previous evening, the summer evenings being almost nothing. If the Christian wishes to go to the house of God with his heart already warmed by the Spirit's influence, and hungering for more communications of grace to his soul, let him not go without having spent a good while in his closet. Let him spend the evening following the sixth day in communion with his Lord.

In the third place, those who do not keep Friday evening are often at work quite late at night, particularly the female part of the family. The men, too, because they can attend to little chores and do errands after dark, delay the finishing of their ordinary business till the day is quite spent. The result is, they are all jaded out with excessive toil. They sleep late in the morning, they rise dull and heavy, and when they go to the house of God, they are so oppressed with drowsiness that they receive but little benefit from the services, or so dull and dispirited that they cannot enter into them with becoming zeal. Is this a wise arrangement?

One thing more we will offer. Commencing the Sabbath in the evening, seems as a test by which to distinguish the spiritual-minded worshiper from the worldlying. The careful preparation which a person makes, so as to be ready for the Sabbath when it comes, shows that his heart is in the duties of it. If he uniformly leaves off his work, and begins with the shades of the evening to seek the face of the Lord, it is a pretty good proof that he "counts the Sabbath a delight." A worldly-minded man is seen to act very differently. For the sake of promoting his monied interests a little more, he extends his work late in the day. He never leaves off till the day is spent, and perhaps a little more than spent. Then he goes home to attend to little things. Perhaps he has been away to some distant town. He stays there as long as he can do business with other people, and then goes home in the evening, long after the Sabbath has begun. The love of gain, and the cares of this world, have too strong a hold upon his heart to allow him to make any different arrangements; and thus, from week to week, his character is made manifest by the very institution which he pretends to keep, and he falls under condemnation as a man who serves Mammon rather than God. Is it possible to test his worldliness so well by that plan which commences the Sabbath in the morning? Can you bring him out, and determine his true character?

These considerations appear to us as so many internal evidences, that the custom of observing the Sabbath "from evening to evening" is the one which Infinite Wisdom has enjoined. We do not intend to quarrel with those who differ from us, but we sincerely wish that we could all be of one mind in the Lord.

THE PROFLIGATE SEARCH.

At one of our village stations, (says the English Baptist Reporter,) the Wesleyans have preached; and on one of the occasions the minister took an unconscious babe in his arms and sprinkled it, telling his audience of the blessings that were to be expected thereupon. A Baptist friend of ours, residing there, being grieved that such errors should be taught her neighbors, endeavored to counteract the evil in the following manner: On the following morning, when she had got her class of girls around her, she told them she would give that girl a good Bible who would bring her from the New Testament the greatest number of passages to prove that sprinkling of babes was baptism. Some half dozen set to work in good earnest, and fathers and mothers were called upon to aid them in the search; but, alas! they all found it a fruitless task, for not a single text could they find in the word of God to prove that infants should be sprinkled. Then their teacher told them she would give the Bible to that girl who would bring her the greatest number of texts to prove that immersion was the mode and believers were the subjects of baptism. The same girls set to work again, and soon produced most of the texts of Scripture that are to be found upon the subject; and a beautiful paragraph Bible was presented to the successful girl, who prizes her gift the more, as it was the fruit of her own researches. The Lord grant that it may be the means of making her wise unto salvation. I believe it is the teacher's intention to present "Pike's Persuasive" to two or three of the others, who made a good effort to obtain the Bible.

A correspondent sends us the foregoing, accompanied with a note stating that the editor of the Baptist Reporter "is a rank Baptist, very keen to discover and expose the errors of sprinklers, and often giving hints about the Baptists adhering so closely to the rules of Scripture in all that they do." "Could we not," continues the note, "offer a present to any one who would find the most passages of Scripture for the first day of the week being the Sabbath?" Our reply is, that we have done it repeatedly. In the Recorder of August 8, 1844, we copied from an English periodical an article offering, among other prizes, "Twenty Guinea Reward to any Protestant who will find, in the New Testament, a single instance of infant baptism administered either by deacon or apostle." To which we appended the offer of "Five Hundred Dollars Reward to any Protestant or Catholic who will point out a single passage in the Scriptures which states, either that the seventh-day Sabbath has been

abrogated, or that the first day of the week is the Sabbath, or that the first day has been substituted for the seventh." This offer has been standing now some six years, and yet nobody has claimed the reward. We are quite willing to renew it for the coming six years. Perhaps we ought to say, in this connection, how near one man—a learned Baptist preacher—came to getting the prize. He was out of business, and was saying to a friend, that he would be glad to get something to do which would help "keep the pot boiling" until a door of usefulness in the ministry should open. His friend pointed him to the five hundred dollar prize, and said, "There's a chance for you." He glanced at the conditions, and replied that he had examined that subject enough to know his chance would be a slim one.

OUR CHINA MISSION.

After a long silence, we have again been favored with news from our mission in China. The following extract from a letter of brother Carpenter, dated Sept. 27th, 1850, will be read with lively interest:

"Our meetings during the summer months have not been numerous attended, but we always have some—sometimes forty, sometimes ten. The rainy season, and the hot weather that succeeds it, have considerably interrupted our efforts in carrying the good news to the doors of the people. 'This kind of operation we are trying to resume again. Occasionally we meet with a reception that affords encouragement enough to induce us to hold on our way."

"Dear brethren, again we call on you to rejoice with us in the conversion (as we hope) of another poor heathen from darkness to God's marvelous light. Somebody must be praying. The arm of the Lord is revealed for salvation in these ends of the earth. Tong Yuen Cheau is a man of high literary attainments, of an amiable disposition, belonging to Hang Chu, of the adjoining province Che Keang. My first acquaintance with him commenced in May last. He had possessed a small patrimony, but through the perfidy of an acquaintance, whom he trusted too far, it took to itself wings. When I saw him, he was in distressed circumstances. Such cases we generally regard with some degree of suspicion, till circumstances reveal their true character. But from the first there was something, which cannot be fully expressed on paper, in the appearance of this man, which inspired the hope that he was sincere in his professions of a desire to learn the new doctrine. He came every evening, and attended family devotions with us, and was regularly at Chapel on the Sabbath. His progress in the knowledge of the Scriptures was rapid. His heart, as well as his intellect, seemed to be interested and engaged in searching for the 'pearl of great price.' About the middle of July, he was examined as a candidate for baptism, in the presence of the members of our little church, and approved of. On the 19th of the same month, he was baptized, and admitted to fellowship with us, and with the household of faith in all lands. I am glad there can be some sort of fellowship with all the true-hearted, in spite of sectarian bands. Would that pure Bible Christianity could be generally received; then would these bands be sundered like the green withers around Samson, when the spirit of the Lord came upon him. I desire to give Taung an opportunity to become thoroughly acquainted with the Book of books, hoping that God may make him a bright and shining light in this dark land; and therefore he is to be my teacher, and live in the house with us. Probably, at the close of the year, I may dismiss Lee. He (Lee) is a good teacher, and thinks he is a believer, wishing to be baptized. But we cannot accede to his request at present. There is another person waiting for us to become willing to baptize him."

"I have asked Tong to write a letter to my brethren in America, according to his own views and feelings. And I take great pleasure in presenting to you the accompanying letter, in his own hand-writing, together with a translation which will give you a tolerably correct idea of what he intended to convey. Pray for this man, that he may be kept from the power of the enemy, grow in grace, and finally, with us, be ushered into the presence of the Lord with exceeding joy. Do call upon all our brethren, who love the cause, to pray for this man, that he may become mighty in the Scriptures, a real Apollo to his dark-minded countrymen."

Translation of Tong's Letter.

"This letter is addressed to all my seniors in the churches in America, for their inspection. 'I am a native of Che Keang Province. In my youth I read the standard books of this country, and although I clearly understood the doctrine of faithfulness and righteousness as taught in them, and received the instruction of the wise men and sages of antiquity, yet I only understood the instruction that pertains to this life. I did not understand the glory of heaven and the misery of hell which come afterward; neither did I know what God was able to render men miserable or happy. Hence I used sometimes to worship false gods, did not keep the Sabbath, and practiced what was wrong. My heart was not good. And I knew not that after death there is to be everlasting and remediless loss in hell, until the spring of the present year, when I came to Shanghai, and heard that my senior C. was establishing a sacred assembly and proclaiming good news. Many came to hear; I also came and heard, and then for the first time I understood that there is a true God, who is Lord of heaven, earth, and all things, whose power and glory are without bounds, and that Jesus is the true God's only beloved Son—that he, instead of the misery of all men, with his

own blood made atonement for the sin of the world—and that all my doings were blended with sin, because I had not revered the true God, but opposed his true doctrine, neither had believed in Jesus, but was always allured by the devil. Knowing that after death I deserved to receive endless torments in hell, my heart was deeply troubled and I was afraid."

"When I heard my respected senior C. proclaim the gospel's true doctrine, I heard it as one awakening from a dream, and as one from the midst of darkness ushered into light. Hence my joy was great, my heart was bowed with reverence, and I desired to obey the law of God, serve Jesus, keep the Sabbath day, forsake the worship of false gods, abandon all evil, pray to have my former sins forgiven, and hope for glory hereafter. Therefore, on the 19th day of the 6th month, I received baptism at the hands of senior C."

"I desire long to have in remembrance all my seniors in the churches in your honorable country. But because my body is in China, I am unable to converse with you upon the doctrine of the Bible. Nevertheless, I think that those who have believed in Jesus are all his disciples, and constitute one body, and although separated by the distance of several myriads of miles, the members of the church have one heart, and desire after death to dwell at the right hand of Jesus, and together in one place behold each other, no more to be separated."

"Reverently repenting of my former sins, praying to the true God for pardon, and in the sincerity of my heart's esteem and confidence, I come up into the presence of all my seniors in the churches, and respectfully desire for each one of my seniors happiness and peace. A disciple at a late hour, 'TONG YUEN CHEAU, Greeting.'"

READING NOTICES ON THE SABBATH.

To the Editors of the Sabbath Recorder:—

Permit me to call the attention of some of your able correspondents to what, in my opinion, is a "time honored" error, existing in some of our churches, which goes very far to destroy the good effect we might naturally expect from our Sabbath meetings. I allude to the practice of reading notices of church and society meetings, donation visits, meetings to repair and furnish meeting-house, taking up collections for the necessary expenses of the church, to pay for Minutes of Conference, &c., after a sermon in which we are taught to lay all secular things aside on the Sabbath, and attend to the worship of God. The minister urges us, in his sermon, to leave our farms and workshops at home, and yet, at the close of it, by reading such notices as above, calls our attention to them, in order that we may consider how much time we can spare to attend these church and society meetings, and how much money we can spare for the use of the church. In this way the proper effect of many good sermons is almost entirely lost. I would suggest whether it would not be better to read before the sermon such notices as are necessary to be read in meeting.

A LOVER OF ORDER.

REVIVALS IN CRAWFORD CO., PA.—A letter from Eld. A. A. F. Randolph, pastor of the Seventh-day Baptist Church at Hayfield, Crawford Co., Pa., dated January 12, 1851, says: "The Lord in his mercy has visited us; professors have been measurably revived and strengthened, and sinners converted. The snow and ice have been no insurmountable barrier to a willing submission to the ordinance of baptism, by an interesting company of youth, whose ages vary from eleven years to twenty-one. Nine have already been added in this way to our church, and we have good reason to expect that the number will be increased. The First-day Baptist Church in Cussewago has lately had an addition by baptism of more than twenty individuals, and the work appears to be still progressing. The Methodist society in Meadville have been putting forth an effort, and it is said that many have been converted through this instrumentality. The Freewill Baptists in our vicinity have also been holding a series of meetings, which have resulted in their baptizing a few converts."

REVIVALS IN NEW JERSEY.—Several churches in New Jersey are enjoying seasons of revival. The Christian Chronicle says that at Canton, "somewhat twenty-five, within a few days, indulge a hope in Christ of the pardon of their sins, and the conversion of their souls. About half that number have already been baptized on a profession of their faith. The good work is going on powerfully in the churches at Cohasset and Greenwich." From Bethel, N. J., Rev. J. Teasdale writes to the New York Recorder, that he has been attending a series of meetings there for some four weeks, and that at least one hundred have professed hope, and more than that number are inquiring the way to Zion.

AN EXCELLENT TOAST.—On the occasion of a centennial anniversary of the settlement of the town of New Ipswich, N. H., an invitation was sent by the committee of arrangements to Samuel Appleton, Esq., of Boston, to be present on the occasion. Being unable to attend, he sent a letter, of which the following is an extract:—

"As a sentiment, on the present occasion, I send you the following, which I hope will meet with the approbation of all present:—The Literary Institutions of New Hampshire in general, and the Academy at New Ipswich in particular—and to enable that Institution to assume its former standing, and to extend its future usefulness—I, Samuel Appleton, of Boston, do hereby promise to pay to the Trustees of New Ipswich Academy, for the benefit of said Academy, five thousand dollars on demand. I am, gentlemen, very respectfully, your obedient, most humble servant, SAMUEL APPLETON."

NEW YORK FREE SCHOOLS.—The people of the State of New York have once and again voted upon the Free School Question, and sustained the principle of Free Schools by respectable majorities. Still the subjects agitated. Large numbers of petitions have been sent in to the Legislature, during the present month, for a repeal of the Free School Law, the suspension of the School Journal, the abolition of the offices of State and County Superintendent, &c. It is thought, by persons well qualified to judge, that there is great danger of the repeal of the Free School Law.

A SOUTH CAROLINA LAW.—Hon. Geo. B. Mathews, late Governor of the Bahamas, now British Consul for North and South Carolina, has officially called the attention of Gov. Means, of South Carolina, to a law of that State, which is directly in the teeth of the existing treaty stipulations, and which he trusts will be repealed forthwith. This law forbids any free negro to come within the borders of the State, under a penalty of expatriation, and ultimately of sale as a slave if he persists in staying or returning, and further provides that any colored person arriving there as a seaman, cook, or steward of a vessel, shall be forthwith sent to jail, and there confined until the vessel is ready to sail and hauled out into the stream, when he shall be reclaimed by his captain, who shall be required to pay all the expenses of his arrest and detention!

REVIVAL AT CANTON, ILL.—Rev. S. G. Miner, pastor of a church at Canton, Ill., furnishes for the Watchman of the Prairies an account of a revival in that place in connection with the labors of Eld. Knapp. A series of meetings was commenced October 24th, and continued until the 8th of December, concerning which Mr. Miner says:—

"The results thus far have been most glorious. Brother Knapp and myself have baptized into the fellowship of the Baptist church 211. Of this number 80 were heads of families; 50 young men, and 81 young ladies. Some of these persons were Universalists and skeptics, and many of them ringleaders in vice and vain amusements. They have now changed the ball-room and the places of sin for the prayer-meeting, and a happier band of converts I have never seen."

THE AMERICAN CHAPEL AT ROME.—The Independent publishes a note from Rev. Dr. Bacon, one of its editors, dated at Rome, Dec. 24th, in which he says:—

"The American chapel here is becoming quite an affair. The strictly ecclesiastical influence here—the influence concentrated in the Propaganda—has lately made an attack upon it, and has insisted that the permission to have such a chapel shall be withdrawn. But partly through the personal good nature of Pius Ninth, and partly through the liberality and political wisdom of Cardinal Antonelli, his Secretary of State, the action was defeated. The ordinary congregation there is less than a hundred, including English and Scotch, as well as Americans; but the American chapel at Rome is a fact (which is a great affair in this country, where new facts are scarce) and it is likely to become a fixed fact. Let God be thanked. The Christianity of the apostles is almost as free here now as it was when Paul was kept a prisoner two years, in his own hired house, waiting for a hearing before Nero."

DAY OF FASTING AND PRAYER FOR THE AFRICAN RACE.—At an adjourned meeting of the Colored Clergymen of the City of New York, held in Bethel Church, Jan. 20, 1851, it was

Resolved, That we recommend the first Friday in March next to be observed by our respective churches as a day of solemn prayer and fasting, beseeching Almighty God to interpose graciously by His power in our behalf, and deliver us from our deep distress; that, as primary objects of prayer, we pray for the immediate Abolition of Slavery, with all its accompanying wickedness, in these United States; and, secondly, that Protestantism may give evidences to the world, and particularly to us as a portion of the Protestant Church of this country, that it still possesses all those vital principles of godliness that actuated the first Dissenters, and is not a mere sounding brass or tinkling symbol; that the spirit of a Luther, a Latimer, a Ridley, a Wicliffe, a Wesley, a Roger Williams, still exists among us; and, thirdly, that there may be a more rapid increase of educational interest among us.

N. Y. STATE AGRICULTURAL SOCIETY.—This Society held its Annual Meeting at Albany week before last. The Report of the Executive Committee sets forth that under the competition excited by the Society, farms have been much improved and commendable advancement made in Dairy products, in Stock, and in Agricultural Implements. Washington and Seneca Counties have been thoroughly examined. The Committee have appropriated \$400 to be awarded to such as might successfully compete at the World's Fair. The report advocates an Agricultural School. The Committee reported against holding two Annual Fairs.

The Treasurer's Annual Report was read. The receipts have been \$15,116 71; expenditures \$12,903 84; add value of plate on hand for premiums to be awarded, \$230, leaving a balance of \$2,643 07. Rochester was agreed upon as the place of the next State Fair.

LIMITATION OF OBEDIENCE TO CIVIL LAW.—At a recent meeting of the Buffalo Presbytery (New School), as we learn from a Buffalo paper, the following resolutions were passed unanimously:—

1st. That some of the provisions of the Fugitive Slave Law are obviously in conflict with the law of God.

2d. That it is the duty of every man to obey the laws of his country up to the point where they conflict with the law of God, AND NO FURTHER.

New Music.—We are indebted to Firth, Pond & Co., of No. 1 Franklin Square, for three very pretty pieces of music.

The first, composed by John Blockley, author of "Love Not" and "Hearts and Homes," is called "The Spirit Child, or The Guardian Angel."

"My child, my angel child, My beautiful, my own, 'Tis said that such fair forms as thine, Meet round an angel throne."

The second, "composed and tenderly inscribed to bereaved sisters, by J. B. Woodbury," is called "Take me Home to Die, or The Last Request."

"You must not weep for me, mother, For I shall happy be; And though I cannot stay with you, Yet you shall come to me."

The third is called "The Harvest Queen," composed by L. Lavena, author of "On the Banks of Guadalquivir."

"From sunny fields I joyous come."

FLEEING FROM SLAVERY.—The Indiana Congregational Friends, at a Semi-Annual meeting held at Greenboro, on the 28th and 29th days of December, adopted the following stringent resolutions:—

Resolved, That it is the right and duty of the slaves of the South to escape from Slavery. And in order to accomplish this end, and to secure to themselves and their posterity the blessings of Liberty, it is their right and duty to use all such means as it is the right and duty of white men to use to accomplish similar ends.

Resolved, That we, the people of the North, one and all, owe it as a sacred duty to God, to ourselves and mankind, to incite and assist the slaves of the South to escape from Slavery—and to use all means to accomplish this end which we would use, or wish others to use, to rescue us or our children from Slavery.

Resolved, That we will do what we can to instigate the slaves of the South to escape from Slavery. And when they come among us we pledge to them that we will protect them by all such means as in our view God and nature have furnished us, against all efforts to enslave them, by whomsoever made.

Resolved, That protection to fugitive slaves is one of the most sacred duties enjoined on us by God and humanity. And we hereby pledge ourselves to the slaves and to the world, to perform this duty, regardless of all decisions of courts, of all threats of prosecution for treason, of all enactments of Congress, of all Constitutional Compromises, of all threats of dissolution of the Union, of all pretended precept of the Bible, or alleged commands of God.

Resolved, That slaveholders never did have, and never can have, any rightful authority over their slaves. That the slaves owe no obedience to their masters. And that it is our duty to instigate all slaves and all men to spurn the authority and cast off the dominion of all individuals and governments that assume the right to enslave them.

ARREST OF AN ALLEGED SLAVE.—A Philadelphia letter-writer, gives a lengthy report of the examination of another alleged Fugitive Slave, before Mr. Commissioner Ingraham of Philadelphia. He is a colored man named Stephen Bennett, and is charged with being the personal chattel of Edward B. Gallup of Baltimore. He was arrested in Columbia, Pa., Jan. 23, by officer Conner, of Lancaster, (while sawing wood in the street,) upon a warrant issued on the 22d by the U. S. Marshal of the District. He is an able-bodied man, about 35 years of age. It was the prevailing opinion in Philadelphia, that Bennett would be sent into bondage.

Since the above was in type, we learn that the friends of Stephen Bennett, have paid \$700 to Mr. Gallup, the claimant, in consideration of his manumitting him. This was formally done in the United States Marshal's office, and Stephen was set at liberty. The greater part of the purchase money was collected in Columbia.

ANOTHER CASE.—The Cincinnati Nonpareil of the 21st inst. has the following:—

Last night, about 10 o'clock, a gentleman of New Orleans, named J. D. Arcy, (not Count D'Orsey,) laid claim to a respectable female of this city, who had resided for a considerable length of time near the Post-Office. The lady is of fair complexion, and was never suspected of being impregnated with negro blood. The Southern gentleman, however, claimed her as his slave, and made good his claim before a large meeting of citizens, and although we are grieved to lose so orderly, beautiful and valuable a citizen, the Fugitive Slave Law is all-powerful, and our citizens will be compelled, though reluctantly, to consent that this lovely female shall be borne away to a land of slavery. She is valued at \$3,000.

HENRY LONG SOLD AT AUCTION.—On the 18th inst., Henry Long, the reclaimed fugitive, was sold at auction, by Messrs. Pulliam & Slade, of Richmond, Va. A gentleman from the South bought him for the sum of \$750. The purchaser was the only bidder, and was required to give bond and security in the amount of \$3,000 as an assurance that he would remove Henry to the South, in compliance with the terms of sale. There was quite a concourse of persons in attendance at the auction room.

CENTRAL AMERICA.—An American, recently writing from Punta de Arenas, a port in Costa Rica, says:—

"The country we are now in is very pretty, but the inhabitants are the most villainous-looking set I ever laid eyes on, and were it not that I once in a while see an American or an Englishman, I would think I was in a land of heathens. As their food and clothing cost but a trifle, they are naturally an indolent people, lounging about, smoking cigars, and chatting with each other, from morning to night."

THE SABBATH-SCHOOL VISITOR.—We send out, this week, the second number of the Sabbath-School Visitor. The churches from which returns have been received take hold of the matter with commendable zeal. It is hoped that every church will do something.

The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOS. B. BROWN.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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WHOLE NO. 483.

The Sabbath Recorder.

THE TRACT SOCIETY'S ANNIVERSARY.

Opening Address of the President, N. V. Hall, of Beloved associates and fellow-laborers in the cause of Sabbath Reform:—

It may be due to ourselves, to the cause in which we are engaged, and to those whom we would interest and benefit, to answer the question, "Is there a sufficient cause for this outlay of money and labor?" If a good and sufficient answer to this question cannot be given, we are in duty bound to withdraw our labor from this field, and bestow it upon more worthy. To furnish an answer to that question is my present object. I therefore invite your attention to a few principles which are vital to the question.

1. We affirm, that religion is essential in order to man's well-being in this life, as well as in that which is to come. Man is a compound being. He has a moral as well as a physical and an intellectual nature, and it is as essential that his moral constitution should be developed, as that his physical and intellectual natures should be, and even more so. The man whose physical constitution is undeveloped, deformed, and sickly, is a burden. He whose intellectual constitution is uncultivated and weak, is an object of pity and commiseration. But he whose moral constitution is neglected, uncultivated, and absurd, is not only a burden and an object of pity, but is also an unmitigated curse. Indeed, the true idea of manhood is not there; he is a mockery. But the attempt to cultivate man's moral nature, without religion and its services, would be like attempting to cultivate his physical nature without giving him a due amount of food and suitable bodily exercise; or, like an attempt to develop his intelligence without requiring its healthful and necessary exercise upon suitable themes of thought. Indeed, are we saying too much when we affirm, that without religion man is unfitted for the due and satisfactory performance of any duty, either public, private, or personal, or for the highest enjoyment of which he is capable? We think not. When we labor, then, for the development of man's moral nature, we are rendering him the highest possible service of which we are capable.

2. The second principle is, that the Sabbath Institution is strictly religious in its nature, and therefore an essential element of religion. Now, the idea that the Sabbath is to be observed by simply ceasing from labor, is incorrect. I am aware that to sabbatize must cease from our labor. But to say, therefore, that resting is sabbatizing, is simply ridiculous. Resting is a necessary condition of Sabbath observance. The institution, in its literal character, is in part founded upon this idea, as in this respect it is the opposite of labor. But this is rather the body of the institution—not its spirit. We may rest, then, without really sabbatizing, as one may say his prayers without really praying.

A reference to the commandment designating and enforcing the Sabbath, will set this matter right at once. Ex. 20: 8—"Remember the Sabbath day to keep it holy." &c. The qualifying term "holy" teaches us, that to sabbatize "according to the commandment," our rest must be a religious one. The duty enjoined, therefore, is not simply a political or civil one, but a religious one.

Further, we are not simply to be religious in a general sense of the term; but, so far as the one idea of Sabbath observance is concerned, it is to be definite, conformed in its nature, to the character and objects of the institution itself. To sabbatize with the same feelings and objects that one would receive the ordinance of baptism or the Lord's Supper, would be erroneous altogether, for the reason, that they differ in their objects. The religious idea of the Sabbath is fundamental—the first idea of all religion, that from which every other sentiment flows, an index pointing to the great Creator through his works. It gives us the highest possible view of the ETERNAL, his wisdom, power, and goodness. And universal history teaches us this important lesson, that the loss of the true knowledge of God and of the proper observance of the Sabbath, have gone hand in hand. We therefore affirm, that if the Sabbath be observed in its spirit and intent, it will prove a sure defense against all those great and heaven-daring apostasies, which have characterized the history of our race, and so often invoked the hottest wrath of Almighty God! Is it not, then, a matter of infinite moment, that this institution be exalted and restored to the church and the world, and that its observance be enforced by all of those exalted and God-honoring influences and considerations, which Heaven has thrown around it.

But the objector may reply, "I acknowledge the obligation of the Sabbath, and feel its importance as much as you." This statement, we readily admit, when made by a certain class of religiousists, so far as the general principle is concerned, the language being interpreted according to the popular sentiment in regard to the institution; but the statement cannot be truthfully made, if it be interpreted by the Holy Scriptures.

For a better understanding of this question, we proceed to make the following statement and classification of this subject. There are three general opinions that may be proper for us to notice.

1. A very large number of the Protestant communion, with the Roman Catholic Church at large, believe the Sabbath of the fourth commandment to be abolished; and they regard the popularly observed day as a festival

only, and not as a Sabbath. We may safely say, that that portion of the Protestant Church already mentioned have their sentiments fairly represented by the late Dr. Neander, when he says, in his "History of the Christian Religion and Church during the first three centuries," translated from the German by Henry John Rose, B. D., page 186: "The festival of Sunday, like all other festivals, was always only a human ordinance; and it was far from the intention of the apostles to establish a divine command in this respect; far from them, and the early apostolical church, to transfer the laws of the Sabbath to Sunday." Perhaps, at the close of the second century a false application of this kind began to take place. Men appear by that time to have considered laboring on Sunday as a sin.

Two things in this quotation are worthy of special attention; and these are, first, that Sunday is only a festival, and that of human and not Divine appointment; and second, that it is a false application of law, to charge that it is sinful to do ordinary labor on Sunday. In proof of the truth of the Doctor's statement, we might quote extensively from the most reliable sources; but as his statement has not been attacked directly by any one, so far as I know, whose attack would be worthy of notice, we will omit the labor.

In regard to the Roman Catholics, it is known by every one at all acquainted with the subject, that they make no other pretension than that the change was made by "The Church," and they charge it upon Protestants as one of their inconsistencies, that after professing to take the Bible, "without note or comment," as their "rule of faith and practice," they should observe an institution of such importance, having no other authority for it than that just cited.

2. Another though smaller branch of the Christian Church, hold to the perpetuity of the Sabbath law, but argue that a change has been made in regard to the particular day to be observed, and that that change was made by Christ and his apostles. But it should be observed, that when the proof is called for, the argument is conducted upon principles so similar to the one used in the case of the sentiment before described, that a confusion at once arises in the minds of those who attempt to follow them through from their premises to their conclusions. Let us see: They first give us their Protestant creed, "The Bible, and the Bible only, is the religion of Protestants;" or, "The Bible, without note or comment, as a rule of faith and practice." Now for the application of this "rule." First, the confession is made, that the Bible says nothing directly on the subject of a change of the Sabbath. But then, say they, certain statements are made in the Old Testament, which intimate that a change would be made in the days of the Messiah. Ask for one of these statements, one as much to the point as any they have, and perhaps they will give you Isaiah 65: 17—"For, behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind!" There is your "intimation" of a change of the Sabbath. But now we come to the change itself; and this, we are told, we are to learn from inference; and when we ask for one of the strongest passages in the New Testament showing that the Sabbath has been changed, perhaps we are referred to Acts 20: 7—"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." Or, it may be that Rev. 1: 10 will be cited—"I was in the spirit on the Lord's day." And then, as if confident of their failure, they flee to the "Fathers." And now, to carry out their principles, "the Bible without note or comment," "the Bible only," they proceed, and perhaps, as their strongest passage, they will give you saint Ignatius to the Magnesians, about the year 100; and, that I will not be charged with unfairness, I will quote from the "Sabbath Manual," where the author, puts these words into the mouth of Ignatius:—"Let us (Christians) no more sabbatize," he says—that is, keep the seventh day, as the Jews did; but let us keep the Lord's day," &c. But now let us see for one moment what this learned Doctor has done; and that we be not tedious, we will state one fact, and that is, in the most authentic Greek copy of Ignatius, no such statement as the above occurs at all. The Greek word translated day is not in the text; and the best that can be done in the translation of the phrase is to make it read, "Let us live according to the Lord's life," &c. Thus ends the "Bible and the Bible only" doctrine of a change of the Sabbath, as held by that class of Christians whose sentiments we have just noticed! Verily, "consistency, thou art a jewel!"

3. The third class of opinions is that represented by this Society, and contained in the following language of Holy Writ:—"Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." Now, one thing is certain, and that is, that all of the above sentiments cannot be true. They oppose each other, and if either one of them is according to the word of God, the other two cannot be. And as the Sabbath institution is one of so general importance, exerting such an unbounded influence upon all the interests of this life, as well as of that life which is to come; and as those interests cannot be promoted, except as true notions are entertained by us on this question, does not the world's good require that he that hath light shall let it shine? I put the question soberly to all: Could a greater good to the church and the world be produced by a reform in any one department than by a reform such as we propose? Let us for one moment consider this point.

1. What a breach in the church of Christ would be healed! And who can calculate the strength, the joy and peace, that this would cause? 2. With how much more efficiency could Protestantism attack Romanism! Oh, what power it would wrest from Rome, and what strength it would impart to the Reformation! 3. How it would increase the church's spirituality, by giving her clearer views of gospel truth and Christian duty. 4. It would mightily increase the power of the church in the performance of her mission, the world's conversion. The importance of the subject, then, I trust, will be admitted, at least by many. But there are some, I doubt not, who will affect to despise this labor, upon the ground of "liberal principles." This class of men dispose of every mooted question by pronouncing, with an air of mingled indifference, self-complacency, and affected wisdom, that it is "unimportant." So of this question: "What's the difference in days?" say they; "just as if one day was more holy than another." Our answer to such men is, "Your philosophy charges God with folly. He has made a difference in days, not that one portion of time is unholy, and another the opposite, and therefore holy; but while some days are by Divine appointment devoted especially to services which regard our temporal necessities, he has also devoted by Divine appointment one day in each week to religious services, besides giving the day in itself a religious character, and in this sense making it a 'holy day.'"

But these remarks have already occupied more time than I intended, and I will close by saying, that after years of reflection, I arrive at the conclusion, that the field of labor assigned to this Society is second to none among the many that occupy the public mind at the present period; and I sincerely pray, that it may become still more vigorous, and enlarge the field of operations, feeling that, with faith in God, it is pledged for life to the work assigned it.

For the Sabbath Recorder.

THE JEWISH NATION.

Our race can look back upon no event in its history more profoundly interesting than that declaration of Jehovah to Abraham, "In thee shall all the families of the earth be blessed." Time might have hurried on, and millions sunk into the depths of hopeless woe, and none been justified nor saved, had not our Heavenly Parent made a channel of communication through which to pour the truth out on the world. The Jewish nation was the grand medium which received and transmitted the oracles of God.

Early chosen for this purpose, their experience has been the most varied and instructive. We may well ask, What condition of life have they not experienced? While all the heathen tribes around were sunk in the most degrading and abominable idolatry, the Jews knew and worshiped the God of their fathers. We must pass over the galling servitude in Egypt, marked as it was by the awful demonstrations of God's retribution upon the haughty tyrant who dared assert a right to the bodies and souls of his fellow men; the passage of the Red Sea, when its sandy depths were trodden with impunity, while watery bulwarks, just ready to dash upon the hosts of Pharaoh, and bury them in unutterable confusion, guarded either side with majestic sublimity; the long and perilous wanderings over the burning sands of the desert, when the flaming Presence, scattering the gloom of night, assured them of their course, and the cloudy vesture of the dread I AM led them on by day; the thunderings of Sinai, when the great Moral Constitution of the world was spoken with such emphasis as to cause old earth to shake and tremble to its center, and man and beast to flee the terrible presence of Him who spake out of the midst of thick darkness. We cannot, in this connection, speak of valiant Joshua, who fought for Israel the battles of the Lord. Let Jordan's pebbly bed, revealed by her receding waves, and the toppling walls of Jericho, bear witness to his divine acceptance. Nor of the glorious deeds of Shagar, Gideon, and Samson. The whole history of the Jewish Nation is replete with examples of illustrious men; and almost every brook, and hill, and valley of their Palestine is endeared to memory, as the residence of holy men of old, to whom we are indebted for the sublimest declarations of truth, and the most rapturous prophetic visions, reaching down even to the end of time, and the consummation of all things. To the Jews we are indebted for the holy principles of that Book which has gone forth to Christianize and enlighten the world, and to the influence of those principles we owe all that social and domestic order and happiness which to-day distinguish us from the Hottentot, or the untutored savage roaming our western wilds.

It is true, that this ancient people of God have experienced their national calamities, as well as prosperities. Indeed, the whole dealings of the Lord with them may serve as a grand example of what treatment we may expect from the Judge of All the Earth. When yielding obedience to the mandates of Heaven, and trusting divine protection, the richest prosperity attended them; but when self-confident or disobedient, sure destruction followed in their train. On the one hand, they rose to national wealth and greatness during the successive reigns of David and Solomon, so that the queen of Sheba, when brought into the presence of the king, fainting at the sight of so much splendor and magnificence, declared that she had never been told her.

On the other hand, for wicked misrule and heinous idolatry, they were delivered into the hands of Nebuchadnezzar, and the streams of Babylon listened to their mournful wail, and their silent harps were hung upon the willows while they refused to sing one of Zion's songs. Although the Jewish nation was frequently almost blotted out on account of its grievous offences, still a remnant was preserved; and, when the time had fully come, the Messiah appeared on earth as the grand consummation of that system of Divine Truth which is destined to save the world. And here it becomes us to remember, that the Gospel was first given by David's Royal Son to the Jews, and written by inspired Jews for our salvation. How true that declaration of our Saviour, "For salvation is of the Jews."

We turn for a moment to the present. Go where we may, on both continents, from tropic suns to polar snows, every where we find the despised and outcast Jew; and although every circumstance has been the most unfavorable possible for him to preserve an existence distinct from the rest of mankind, yet he has strangely maintained his identity, and we find him a Jew still. It seems as though God is preserving His ancient people for some more glorious destiny; for, notwithstanding they have been persecuted from city to city, and wronged and outraged by almost every nation, Christian as well as heathen, yet, contrary to analogy, when the entire tendency has been to their extermination, we find them somehow wonderfully preserved.

We say, contrary to analogy; for where are the contemporaneous nations? We look in vain for a living representative of the Mother of the Arts and Sciences. Where now are the proud Pharaohs, with their numerous hosts? Nought but the faintest outlines of their existence can be traced; and these a Champollion must with difficulty decipher from crumbling pyramids and obelisks and ruins—the only relics of a mighty nation. Where are the Syrians and Assyrians, the Persians and Medo-Persians—

"The haughty priest, the Chaldean sage,
The slave, the gemmed and glittering page?"

All, all, have passed away, nor left one trace behind. Nebuchadnezzar and Cyrus, Darius and Ahasuerus, Seleucus and Antiochus Epiphanes, who swore to abolish the Jewish religion, and extinguish their nation, and who erected a statue of Jupiter Olympian in the temple of the Lord—these too have sunk into merited oblivion, and long since the mammoth idol has crumbled to dust. But their despised subjects and slaves still live to remember their wrongs and triumph over the destruction of their oppressors. Or, if we examine more recent nations, the Samaritans and Thracians, the Greeks and Romans, are nations known only in history, and by their imperishable literature and monuments of art. Again, if we trace our own descent, or that of our European brethren, a few centuries ago we were all mingled and confused and lost among the savage northern hordes that overran Europe. But the Jewish Nation stands out upon the broad and stormy ocean of Time, like a mighty rock, whose bosom has received unscathed the dashing waves of four thousand years, and sternly bids defiance to the raging elements. And shall we doubt the veracity of God's Word, when we have these living witnesses in every city and nation, who have come down to us from Abraham and Isaac and Jacob? Let sceptics and infidels forever close their mouths in the presence of such indubitable evidence of the truthfulness of Divine revelation. Tacitus.

EXAMPLES OF BIBLE READING.

Many of the anecdotes compressed within the following paragraph, it is easy to verify; and every reader will acknowledge the value of the lesson which they are intended to teach. Remarkable as some of them are, not one approaches what is related and earnestly believed in the East, of a famous Mohammedan, namely, that during his confinement in the prison of Bagdad, where he died, he read over the Koran seven thousand times!

That we may see—says Dr. Plummer—what can be done in becoming acquainted with the Bible, let us look at a few facts. Eusebius tells us of one who had his eyes burnt out in the Diocletian persecution, and who repeated in a public assembly the very words of Scripture with as much accuracy as if he had been reading them. Jerome says of Nepotian, that by reading and meditation he had made his soul a library of Christ. Theodosius the younger was so familiar with the word of God, that he made it a subject of conversation with the old bishops, as if he had been one of them. Augustine says that after his conversion he ceased to relish even Cicero, his former favorite author, and that the Scriptures were his pure delight. Tertullian spent a large portion of his time in reading the Scriptures, and committed large portions of them to memory. In his youth, Beza learned all Paul's Epistles in Greek so thoroughly, that, when he was eighty years old, he could repeat them in that language. Cranmer is said to have been able to repeat the New Testament from memory. Luther was one of the most indefatigable students of the Bible that the world has ever seen. Ridley said, "The walls and trees of my orchard, could they speak, would bear witness that there I learned by heart almost all the Epistles; of which study, although in time a greater part was lost, yet the sweet savor thereof, I trust, I shall carry with me to heaven." Sir John Hartop, a man of many cares, made the book of God so much his study, that it lay before him night and day. A French nobleman used to read three chapters of the Bible every day, on his bed, and with his head uncovered. Joshua Barnes is said to have read a small pocket Bible a hundred and twenty times over. Roger Cotton read the Bible through twelve times a year. William Romaine studied nothing but the Bible for the last thirty or forty years of his life. John Boyse, one of the translators of our Bible, had read all the Scriptures before he was five years old; his mother read them through twelve times; I have read of more than one, of whom it was said, that if the Bible had been lost, the whole might have been recovered from them.

SELF-KNOWLEDGE.

It is not what my hands have done
That weighs my spirit down;
That casts a shadow o'er the sun,
And over earth a frown;
It is not any heinous guilt,
Or vice by men abhorred,
For fair the fame that I have built,
A fair life's just reward;
And men would wonder, if they knew
How sad I feel with sins so few.

Alas! they only see a part.
When thus they judge the whole;
They cannot penetrate the heart,
They cannot read the soul.
But I survey myself within,
And mournfully I feel
How deep the principle of sin
Its root may there conceal,
And spread its poison through the frame,
Without a deed that men can blame.

They judge by actions which they see
Brought out before the sun;
But conscience brings reproach to me
For what I've left undone;
For opportunities of good
In folly thrown away;
For hours mispent in solitude,
Forgetfulness to pray,
And thousand more omitted things,
Whose memory fills my breast with stings.

And therefore is my heart oppressed
With thoughtfulness and gloom;
Nor can it hope for perfect rest
Till I escape this doom.
Help me, thou Merciful and Just,
This fearful doom to fly!
Thou art my strength, my hope, my trust;
Oh, help me, lest I die!
And let my full obedience prove
The perfect power of faith and love. [Rel. Mag.]

LETTER FROM OREGON.

The following letter from C. P. Crandall, of Oregon, to F. C. Davis, of Leonardville, N. Y., contains information of interest to all, and especially to those who contemplate a removal to the shores of the Pacific.

DEAR SIR:—
Your inquiries concerning certain matters in Oregon, reached me a short time since; and now that I am prepared to answer them, I will do so in as satisfactory a manner as possible.

When you ask if such and such branches of business are good, you ask a question very difficult to answer; for at one time a certain branch may be quite profitable, and within a few months become an actual expense to the tradesman, so uncertain are all business matters in Oregon. However, I will say this much in regard to your first query: there are only two or three tanning establishments in Oregon, so far as I have been able to learn; and owing to the high prices of labor, they are able to do but a limited business, with no more than fair profits. Leather can be shipped from the States and sold cheaper than it can be manufactured here, unless one could carry on the business without the necessity of hiring labor. I am told that fir bark makes a very good substitute for hemlock, of which last there is but very little in the Willamette Valley. Fir is the principal timber of the country. Of oak there is considerable in some parts of the upper Willamette Valley, but it is scarce in the middle and lower sections. Hides can be obtained, only in small quantities, at from \$2.00 to \$3.00. I am told that an inferior quality of lime is found near the mouth of the Columbia River; but of its extent or cost I know nothing. Ashes are generally substituted for lime. In regard to music, I can say but little; for, aside from camp-meeting singing and shouting, I have heard but very little music since my arrival in Oregon. I am, however, of the opinion, that very few instruments would find purchasers. Cabinet-making will illustrate what I said at first in regard to the uncertainty of things. Two years ago, and even one year ago, it was an exceedingly profitable business, and it would have remained so had the gold mines of Oregon held out as valuable as at first supposed. Our people are beginning to learn a lesson of economy, the consequence of their own prodigality in prosperous times, as a matter of course. Money matters are becoming somewhat tight, and no class are feeling its effects at this time more than cabinet-makers, and such classes of mechanics as are least actually needed. Of fruit, there is no small quantity growing in Oregon, and there is perhaps as great a variety as in any of the Western States. There are plenty of crab-apples growing wild.

Having now answered your questions, I will venture a remark or two concerning the proposed colonization of Seventh-day Baptists in Oregon. You require, I presume, a vacant tract of country, of sufficient extent to allow a concentration of all our members; otherwise colonization for you could have no advantages. That vacancy cannot be found in the Willamette Valley, nor indeed anywhere south of the Columbia River. People of the States seem perversely obstinate in the belief, that Oregon is boundless in extent, good qualities, rich resources, agricultural facilities, &c., ad infinitum. That portion of Oregon, which has set the Western States ago, is no more nor less than a strip of land less than 200 miles in length, and averaging perhaps 50 or 60 in breadth, lying between the Cascade Range on the east and the Coast Range of mountains on the west. But few claims can now be obtained in this valley, as you may readily suppose, from the fact that the greater part of 20,000 inhabitants are already in it. From this you will see, that you must look to some other portion of Oregon for a place in which to colonize. I have thought much upon this matter, from the fact that my father, and a number of my friends, are about to become members of this country; and in casting about for a situation such as you must require, I can see, or learn of none, unless it be the country about Puget's Sound. A lengthy letter, lately received from Mr. H. R. Stillman, from Olympia, on Puget's Sound, gives much information that may be valuable to your society, a part of which I will transcribe. He says:—
"This country had been highly recommended, and I took the trouble to come and see for myself; and after traveling consider-

able, am satisfied that it is fully able to sustain its good reputation. There are many fine prairies, interspersed with the most beautiful groves of fir and cedar, together with excellent water running in clear and tranquil streams, with occasional ripples. There are no canyons to prevent easy access and departure. There is an excellent tract of land on and about the Cowlitz, the Chehalis, the Noodin, and Noodin Rivers—surface generally level, soil as good as in any part of Oregon or the Western States. This section has been almost entirely overlooked, and in consequence, there are excellent chances to secure desirable locations."

In regard to facilities for marketing, he says:—
"Chehalis is navigable for large vessels forty-five miles from the mouth to the head of tide-water; then for 45 or 50 miles farther for small boats, drawing from 24 to 30 inches water. Extensive bodies of coal have lately been discovered on the Cowlitz, and a steamboat is in process of building to run on the river. The prairies are free from fern, the pest of farmers in this valley."

I would add, You will find Oregon very different, in almost every respect, from any part of the States, and very many, no doubt, will be much disappointed upon their arrival. But a year's residence here will satisfy any unprejudiced man, that Oregon is emphatically a good country, when all circumstances are considered.

Several individuals have written to Mr. Coon and myself, making inquiries similar to yours; and I will suggest, that you will do us both a favor by publishing all or such parts of this communication as you may deem advisable, and thus saving us the trouble of replying to each one. Yours, &c.
C. P. CRANDALL.

DR. CHALMERS.

In Dr. Hanna's volumes, Chalmers is portrayed at full length. After the good example of Plutarch, the biographer has thought it quite consistent with his dignity to follow his hero into private, and to exhibit the man as clearly as the minister or the professor. Bysch details biography is distinguished from her graver historical sister; and it is no proud curiosity, but an honorable affection, that prompts our desire to know the daily life of one whose deeds or writings we admire and love. To Dr. Hanna we are indebted for many such personal traits. We see Chalmers wandering abroad at daybreak in quest of a wild flower for a lady's cabinet; springing delighted from his chair, with a characteristic "ha, ha!"—falling out of a lively conversation into fits of silent abstraction; flinging his clenched fist from the pulpit in the face of those who "flounced in the robes of magic; tray!" vociferous in his loyalty at George IV.'s visit to Edinburgh. We are not surprised to find a brother minister declaring that "much learning has made Chalmers mad." We can well understand how a friend felt his conversation to be "a tonic for the faint," and a crutch for the lame. We comprehend how he himself at one time thought military engineering his natural vocation; at another, deemed "the prosperous management of human nature the noblest exercise of human power." If we examine his style, we may trace the impetuous fervor of his spirit in the not unfrequent turgidity of his periods. But we must conclude: In his eulogy upon Dr. Andrew Thompson, Chalmers unconsciously pronounced his own. By temperament open, genial and enthusiastic, he flung love around him wherever he went, beside his own hearth and in the general world, in the scholastic classroom and in the pauper's cottage. Logical and precise in intellect, always haunted by his early fondness for mathematics, he preferred the facts of science to the theories of philosophy—the truths of morality to the subtleties of metaphysics—the idea of Christianity to the dogmas of theology. Severely conscientious, strong of will, and dauntless in resolution, he never recoiled from any labor, never swerved from any course which his mind determined and his soul adopted, never thought of the end where the first step was clear. Indignation at wrong might sometimes fan his warmth into passion; his precision might now and then degenerate into pedantry; his faith in induction might make him rely too much upon system; his firmness might occasionally be deemed obstinate or overbearing. But such excesses were, in truth, the overflowings of virtues. Emphatically, Thomas Chalmers was a man of love and honor. If we are forced to regret some important points which we differ, we rejoice to believe, as his friend, Andrew Fuller, that those points are outnumbered and outweighed by those in which we agree. [Fraser's Magazine.]

THE EXPLODED ROCK.

In blasting for the foundation of the Vermont State-House, a citizen was standing a considerable distance off, and heard the horn as a signal for the blast. Looking with anxious suspense, he saw a rock flying toward him with terrific force. He leaped with all his might. He went several paces from where he had been standing. But he went just far enough to receive the whole force and weight of the rock, and was killed in a moment.

Thou Judge of quick and dead,
Before whose bar we sever,
With holy joy or guilty dread,
We all shall soon appear.
Our cautioned souls prepare
For that tremendous day,
And fill us now with watchful care,
And stir us up to pray.

Certain it is, whether we attempt to avoid death or are careless of it, we are all soon to meet it. Go to the west or to the east, to the north or to the south; depend upon it, each step carries us so much nearer to that trying moment. David said, "My times are in thy hand." While your eyes are tracing these lines, death, perhaps, is taking an arrow from its armory for you. How stands your account with God? There is an eternity of joy or woe.

lem had purchased land there also, and we know of one farm owned and worked by the Germans near Jaffa. The Greek Christians have lately purchased many large pieces, and are gathering out the stones, planting trees, and building houses and walls. There is also a report among the Jews, that Rothschild will purchase extensively; and so twenty respectable Jews, mostly rabbis' sons, wish to come here and learn to be superintendents of agriculture for him. So that, if we had many thousands, we could use it in the most judicious way for opening the door for Christian influence among their whole nation in Palestine! O, where are the lovers of Israel now?

INCIDENTS OF TRAVEL.

On my recent trip to our Anniversaries, the car in which I rode part of the way was literally a sort of traveling grog-shop. There were at least two parties that carried their liquor in a bottle, and were seen drinking it frequently, to the very great annoyance of sober travelers. One of the ladies of my party became really sick from the fumes of alcohol which she was compelled constantly to inhale.

"UNCLE TOM'S CABIN" was a subject of remark by a company of southern men. They seemed almost as destitute of intelligence as of religion and morality, often giving the work a coarse eulogy. One of them closed the criticisms by saying, "It is full of Scripture; it has got as much Scripture as the Book of Genesis; give me a 'chaw of tobacco.'" And, as a finale, the whole party drank again from the bottle. On one occasion, the company could not restrain their commendation of the "Maine Law," as a "solitary and alone" man drank the hated beverage.

These incidents I have given as an admonition to the friends of the Maine Law, that their best efforts are needed, "just now," to suppress liquor drinking and liquor traffic.

J. B.

COMMENCEMENT OF THE SABBATH.

To the Editors of the Sabbath Recorder:—

As the editors of the *Advent Review* and *Sabbath Herald* seem to be mistaken in commencing the Sabbath "at six o'clock," would it not be well to examine this subject a little? To say, "the seventh day of the week begins when the sun is an hour and a half high on the sixth day of the week (in long days), or an hour and a half after sunset (in short days)," would not seem hardly reasonable, unless the Scriptures say so.

God made the sun "to rule the day," Gen. 1: 16. "And the evening and the morning were the first day," "the second day," &c. That is, the darkness and the light were reckoned for one day. And God commanded, saying, "From even unto even shall ye celebrate your Sabbaths," Lev. 23: 32. And to show when to begin and when to end the Sabbath, we have not only the above command, but the example of the Lord's people. See Neh. 13: 19. "And it came to pass, that when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath." This was about the time of sunset. It could not have begun to be dark an hour or two before nor after sunset. This, then, is the time to commence the Sabbath, when it begins to be dark, or about the time when the sun is setting at the end of the sixth day of the week. It is so understood to this day, I believe, by that people to whom God "committed the lively oracles to give unto us."

But at what time does the Sabbath end? See Mark 1: 21, 32. "And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils," &c. Here we are expressly told, that the "even" was "when the sun did set;" nothing said about 6 o'clock. Matthew says this was "when even was come." Matt. 18: 16. Luke says this was "when the sun was setting." Luke 4: 40. Thus Mark and Luke clearly show, that at the setting of the sun is the time to end the Sabbath.

But if we begin the Sabbath on the sixth day of the week at "six o'clock," an hour and a half before sunset (in long days), we should not know when to leave off our work in a cloudy day, without any human time-piece to "rule the day." Yet, if we permit the "sun to rule the day," then all the people can know when it begins to be dark, even in a cloudy day, without any human time-piece.

I suppose that, upon a fair examination of this subject, our friends of the *Review* and *Herald* would find, in commencing the Sabbath at six o'clock instead of at sunset, that they keep only a part of the Lord's "holy day," and a part of the Mohammedan sixth-day Sabbath, and a part of the Pope's first-day Sabbath.

B. C.

DEATH OF BISHOP CHASE.

The venerable Philander Chase died at his residence in the State of Illinois on Monday, the 20th ult., from the effect of an injury received some time since by a fall from his carriage. The deceased was Bishop of the Protestant Episcopal Church in the Diocese of Illinois, and Senior Bishop of that Church in the United States.

Bishop Chase was born at Cornish, N. H., December 14, 1775, and received his academic education at Dartmouth College, at which institution he graduated with the class of 1795. He was ordained to the ministry in St. George's Church in New York, three years after leaving College, and at once engaged in missionary labor in different parts of the State of New York. In 1805, he went to New Orleans, devoting himself with characteristic zeal to the establishment of the Episcopal Church in that city; and returning to New England in 1811, he was rector of Christ Church in Hartford for six years. Having taken a deep and spotless interest in the progress of Episcopacy in Ohio, he was consecrated as Bishop of that

diocese in 1819. His labors in the cause of education resulted in the erection of Kenyon College, but from a series of embarrassments, he was induced to resign the bishopric of Ohio, and at length took up his residence in Illinois, in which diocese he was elected bishop in 1835. Devoting himself with unabated zeal to the interests of education in the West, he succeeded in establishing another seat of learning, called Jubilee College, at Robin's Nest, in Peoria County. The autobiography of Bishop Chase, published a few years since, is a collection of curious reminiscences, and throws a rich light, not only on the character of the author, but on the development of Episcopacy in this country. Bishop Chase was a man of indomitable energy, of enthusiastic zeal, and of single-hearted devotion to the welfare of the Episcopal Church. Not without a vein of eccentricity, he was remarkable for his high integrity of purpose, his fervent piety, and the disinterested ardor with which he devoted his powers to the service of his fellow-men. By his decease, the Right Rev. Dr. Brownell becomes the senior Bishop of the Episcopal Church in America.

PROVISIONAL BISHOP ELECTED.—Ever since the suspension of Bishop Onderdonk, in 1846, the Protestant Episcopal Diocese of New York has been without a Bishop, and dependent upon those of other dioceses. At the Annual Conventions in 1850 and 1851, much time was spent in attempts to elect a Provisional Bishop, but without success. Last week another Convention was held, which, after nine ballots, succeeded in electing Rev. Jonathan M. Wainwright, D. D., Provisional Bishop of New York. Dr. Wainwright is the man whose name was for a long time before the public in a controversy with Dr. Potts in regard to the legality and propriety of the office of Bishop. This controversy, which attracted much attention at the time, arose from a remark made by Hon. Rufus Choate at the New England Dinner, to the effect that our Puritan ancestors had formed "A Church without a Bishop, and a State without a King." It is generally believed by the Delegates, that the elevation of Dr. Wainwright to his new office will reunite the various classes which have for a long time existed in this Diocese.

ANNIVERSARY OF THE JERRY RESCUE.—The anniversary of the rescue of the fugitive slave Jerry, at Syracuse, was celebrated in that city on Sixth-day, Oct. 1. Gerrit Smith presided, and some five thousand persons were in attendance. Among the speakers were Messrs. Smith, Garrison, Wheaton, Raymond, May, Lucy Stone, Lucretia Mott, and Capt. Daniel Drayton, the gentleman who was imprisoned five years at Washington for attempting to run off slaves. The resolutions adopted declare that the Fugitive Slave Law is a sham, and that the rescue of Jerry was a rescue from a mob.

THE AMERICAN INSTITUTE.—The Twenty-fifth Annual Fair of the American Institute of the City of New York, opened to the public at Castle Garden on the 5th day of October. The object is to stimulate genius, advance all the useful and ornamental arts, encourage and reward industry, and elevate the condition of the laboring man; in the pursuit of which, efforts have been continued through a period of twenty-five years. These constantly recurring stimulants have exercised an important influence on the progress of the arts and manufactures of our country. The Managers solicit the presence and countenance of the People during the Fair, where they will meet large numbers of the intelligent and patriotic men of our country, whose presence always tends to increase among competitors their ambition to excel. The leading notices in the programme are as follows:—

Oct. 9, Plowing, Testing of Plows, and Spading Match, at Nyack, Rockland County, N. Y. Steamboat leaves the foot of Dey-st at 8 A. M.

Oct. 18, Special Exhibition of Roses, and Dahlias.

Oct. 20, 21, 22, Cattle Show at Madison Cottage. Entries can be made on the 18th, 19th and 20th, on the ground, or at any time previous, by addressing A. Chandler, Corresponding Secretary, at No. 351 Broadway.

Oct. 21, Anniversary Address.

MADAME SONTAG'S CONCERTS. at Metropolitan Hall, are probably the most popular entertainments of the kind ever given in New York. They are got up on a scale of surpassing liberality and completeness, with Eckert for conductor, Eisfeldt for leader, and Badiali, Pozzolini, Jael the pianist, and Julien the violinist; among the performers. Of Madame Sontag's style of singing, some idea may be gathered from the following notice, by the musical critic of the *Evening Post*, of one of the songs sung by her at the first concert:—

"Sontag next gave, with a chorus accompaniment, a tender Swiss air, set for her expressly by Eckert, and we think, on purpose, to show that those remarkable ventriloquist effects which made Jenny Lind's Echo Song so famous, are within reach of any first-class singer. In delicacy, in refinement, in the sweet and simple charms of natural feeling, as well as in the accomplishment of difficulties, it was the gem of the concert, and, in our estimation, greatly surpassed the mountain song of the great Swede. The receding cadences were inexpressibly soft and exquisite, and vanished away like the stars that melt in the sky."

DISCOVERY OF COAL IN ILLINOIS.—We learn from the *Kendall County (Ill.) Courier*, that a bed of coal has been discovered about five miles south of Oswego. It was struck into by a person engaged in digging a well. The width of the vein has not been ascertained, but it was found to be six feet in thickness, and lies only five feet below the surface. Specimens of it have been tried in Oswego, and pronounced to be a very superior article—equally as good as Pennsylvania coal. Should future explorations prove the existence of any considerable body of coal, of this character, so near Chicago, the importance of the discovery can scarcely be over-estimated.

California News.

By the arrival of the Falcon at New Orleans, and the United States and Prometheus at New York, we have advices from San Francisco to Sept. 1.

The steamship Brother Jonathan, of the Nicaragua line, which was supposed to have been lost, had arrived at Panama, and sailed thence for her destination, on the 10th.

The Falcon reports that the new and splendid steamship Cortes, of Messrs. Davis & Brooks's New York and San Francisco line, had arrived at Panama, from New York, after the rapid passage of sixty-three days from port to port, being the shortest trip on record.

The health of the Isthmus was generally good, and passengers were arriving and departing without any interruption.

Considerable excitement existed at Panama on account of discoveries of gold upon the Isthmus, and many of the inhabitants had left their homes for the diggings.

The overland emigration continued to arrive in large numbers. Some of the emigrants report the most terrible sufferings, while others have fared well during the entire journey. The news from California is uninteresting. There have been some few murders and other outrages since the sailing of the last steamer, but as a general thing the state of affairs is far more encouraging. Some serious disturbances have, however, broken out in Contra Costa, which the authorities had taken prompt measures to quell.

The news from the mines is very favorable, and the yield the coming season, it is anticipated, will be immense.

A man named Dresser, from Massachusetts, committed suicide by drowning in the Feather River.

Measures for the independence of Lower California were still in progress.

The notorious Parker H. French was at Durango. He had made a proposition to the Governor to allow him to arm and equip an army of one hundred Seminoles, with which to fight the Apaches, and check them in their murderous and lawless deeds.

Some new and valuable gold discoveries have been made in the east range of the Sierra Nevada.

The California markets were only moderately active, and many descriptions of goods had declined. Several auction sales had been held, at which the prices accepted in a number of instances were below the first cost of the goods in the Atlantic States.

The money market was in a favorable condition, and the receipt of gold dust at San Francisco was on the increase.

From Oregon we learn that owing to the neglect of the farming interests, flour and wheat were on the rise, as were also many other articles of produce.

European News.

By the steamer Canada, we have European dates to Sept. 18th.

The English papers are filled almost exclusively with biographies of His Grace the Duke of Wellington. The Duke died suddenly, from an apoplectic fit, on Tuesday P. M., the 14th, at his seat, Walmer Castle, near Dover. The event has caused the profoundest sensation in England, and the funeral solemnities were to be of a national character.

Mr. Pugin, the celebrated architect, is also dead.

Louis Napoleon was on his tour to the South of France, meeting with enthusiastic receptions.

The threatened difficulty between England and Turkey had been adjusted.

A new palace for the Queen of England is to be built at Balmoral, Scotland, at a cost of £100,000.

During the past year the trade of France with the United States has been—Imports 110,000,000 francs. Exports 145,000,000 francs.

The steamer Sarah Sands was to sail from Liverpool for Australia via Queenstown the day the Canada left, with a full complement of passengers and the mails for the Cape of Good Hope and Australia.

Favorable replies have been received to the circular of the International Cheap Postage Association from the Ministers at London of the United States, Austria, Spain, Brazil, Sardinia, and Portugal.

Letters from Castina, of the 30th ult., describe the damage done by the eruption of Etna. One stream of lava had flowed toward Zaffarino, fifteen miles from the crater, and another toward Mila, devastating the vineyards in both directions. Prayers had been offered in all the Churches by way of averting the evil.

The recent high dividend of the Submarine Telegraph Company, has given an impetus to telegraph enterprises, and it has brought Messrs. Harrison's proposal, to unite Europe and America, via Iceland, Greenland, &c., more prominently forward. They have now obtained exclusive right from the Danish Government to Labrador. Stations are proposed to be erected at Kirkwall, Orkney; Lerwick, Shetland; Thors Haven, Faroe Islands; Riekiavik, Iceland; Julians Haab, Greenland; and at one of the most eligible of the English settlements on Labrador coast. Surveys have shown that the bed of the sea is favorable, and the greatest length of submarine wire would not exceed 500 miles.

Four days Later.

The steamer Atlantic, with Liverpool dates to Sept. 22, arrived at New York Oct. 2d.

In England, public attention is still occupied with the Duke of Wellington's death, and with the honors to be paid to his memory. It is officially announced that the obsequies shall be at the cost of the nation, and will probably be according to the programme of the funeral of Nelson.

During the night of Friday, Sept. 17th, the ship Buthport, which sailed from Liverpool the previous day for New Orleans, went ashore on Long Bank, near Wexford, Ireland, and has since gone to pieces. She had on board at the time of the accident 35 crew, and 485 Irish emigrants, five of whom were drowned.

Advices from Hong Kong to 23d July, had been received. The rebellion in China was exciting more alarm, the insurgents having appeared in the northern province of Honan, which is a new feature of the affair. Troops had been sent from Canton to oppose them. One of the high Mandarins had

been degraded—an indication that the imperial forces had been having the worst of it.

Calcutta papers to Aug. 7, had been received in England. The chief event of importance that had occurred at the seat of war in Burmah, since the departure of the previous mail, was the capture of the town of Prome, by a fleet of light steamers, under the command of Captain Parrott. The river Irrawaddy, below Prome, divides into two branches, the left channel being defended by two strong forts, and the right unnavigable except during the rainy season. Captain Parrott having been warned by some friendly natives that the left channel was defended, and being favored by the flood, ascended the right branch of the river, and entering the town without resistance, carried off 28 guns. Having no orders to advance, he returned to Rangoon, although there was reason to believe that the fleet could have made its way to Ava, the capital.

Baron Humboldt celebrated his eighty-third birthday on the 14th. The "Nestor of Science" is in excellent health, and is engaged daily for some hours on a fourth volume of the "Cosmos."

The latest reprint of an American book in England, is Richard Hildreth's "White Slave." It is announced as a companion to "Uncle Tom's Cabin," and "The May Flower," by Mrs. Stowe.

The Ministers of France, Netherlands and Turkey, have returned favorable answers to the memorials of the International Cheap Postage Association.

Died, on the 10th, at Brechin, Scotland, Rev. James Somerville, LL. D., late Professor of Theology, King's College, Fredericton, New Brunswick.

The latest reports from the districts of Posen, where cholera prevails, are still very unfavorable.

On the 11th, a woman named Rehe was beheaded at Dresden, for child murder.

SUMMARY.

The Baltimore American has the following table, which gives the comparative mortality of the principal Atlantic cities during the past week:

	Baltimore.	Philadelphia.	New York.	Boston.
Cholera	—	—	9	—
Cholera Morbus	—	—	25	—
Cholera Infantum	—	—	4	—
Consumption	11	17	37	13
Convulsions	6	11	36	3
Dysentery	4	20	34	6
Diarrhea	—	—	5	27
Other diseases	74	130	236	48
Total	100	187	424	76
Previous week	96	197	437	79

The Lockport Journal says an enterprising traveler, last week, being out of funds, and finding it necessary to get from Schenectady to Utica, crawled under one of the cars, hitched himself to the gearing, and, thus suspended, he arrived at the depot in the latter city. A bystander observed our "speculator" unhitch himself, and he presently made his appearance, literally covered with dust and perspiration. Our traveler subsequently resumed his comfortable quarters, and arrived safely at his domicile.

A mechanic at Boston has hit upon an ingenious mode of nullifying an ordinance of the city, which provides that no sign of any description shall be hung, affixed, or erected, so as to project more than a foot into any one of the narrow streets; but which, by suzerance, admits of the suspension of political flags across the whole street. At the corner of Bedford and Kingston streets, may be seen a great flag, with an inscription like this: "Henry N. Gardner, Painter, Grainer, &c. For President—Daniel Webster."

There are at Gloucester twenty fishing firms, fitting out about three hundred fishing schooners, manned by some three thousand men. Some of these concerns carry on a large business, and at their commodious and spacious wharves manage the fisheries on very extensive scales. Messrs. S. Wanson & Son fit out this year forty-five schooners. This is probably the largest concern engaged in this business in New England.

There is a project on foot to build another railroad along the Hudson River, taking the west bank to Catskill, and then branching off to Schenectady. The rise in property on the east bank of the river, resulting from the building of the Hudson River Railroad, has measurably induced the new project; landholders on the west bank desiring to participate in the rise.

Judge McFarlane was killed by the falling of a heavy casting at his foundry at Hollidaysburg, Sept. 27. He was the Editor of the *Harrisburg Key Stone*, and Associate Judge of Huntington County. He formerly resided at Philadelphia, was a most estimable citizen, and widely known throughout the State.

The case of Ann M. Clark against the City of Boston, of which we gave an account last week, was on Saturday given to the Jury, under a charge who returned a verdict for plaintiff, and assessed damages at \$9,500. The amount claimed was \$20,000.

The agitation of the subject of a parallel road has knocked down Syracuse and Utica stock 10 per cent. Utica and Schenectady has sympathized 3 or 4 per cent. The parties in the new project express a firm determination to build the road.

On Friday morning, between the Shamrock and Kingston stations on the Stonington Railroad, Mr. Caleb Vaughan, one of the hands on the locomotive, while looking back to see how near the mail train was in the rear, had his head struck by a bridge, nearly killing him on the spot.

A dispatch dated Providence, R. I., says: A barn has been burned in Exeter, and another in Richmond, in this State, both belonging to magistrates who recently decided against men arrested for resisting an officer in enforcing the Liquor Law.

The church corner of Murray and Church-sts., New York, occupied by the society under the pastoral charge of Rev. E. H. Chapin, was sold last week for \$46,050. It was purchased by the same society five years ago for \$17,500. In 1836 it was built by the old Garden-street Society at an expense of \$63,000.

The Provincial Government has closed a contract with William Jackson, M. P., for himself and wealthy associates in England, to build a Railway across New Brunswick, from Nova Scotia to the United States, at six thousand five hundred pounds sterling per mile, including rolling stock and all equipments.

The Erie Road have commenced widening the track of the Ramapo Road, so as to run their wide-gauge to Paterson. It is proposed to lay down a third rail on the Paterson, so as to accommodate the Erie equipage, as that of the Paterson, and thus the Erie trains, before winter sets in, could run directly from Dunkirk to Jersey City. If this should be done, it will, we believe, be the only instance in the United States of a track capable of accommodating both narrow and wide gauge equipage.

An accident occurred on the Hudson River Railroad, on Thursday night, at Croton, by which two young men lost their lives. They stood on the track looking at the freight train as it was passing, when the express train down from Albany passed the point where they were standing, killing both of them. One of them had his head and feet cut off from his body, and the other was shockingly mangled. They both belonged to Croton, and were named John Tice and Horace Travis.

Died, at this place, on Monday last, says the *Grove Hill (Ala.) Herald*, Philip, better known as "Old Uncle Phil," aged about 105 years. He was the oldest man, white or black, in this County, and has been a faithful servant. The old man was buried on Tuesday night; a large number of the blacks followed him to the grave. The torch was carried by another venerable black, whose hoary head and unsteady gait betokened that he, too, would soon follow his old associate.

A Southern slaveholder offers to emancipate his slaves, to the number of sixty or seventy, on condition that the Massachusetts Colonization Society will furnish funds to transport them to Liberia. These people could be sold for \$30,000 or \$40,000, and constitute the bulk of their master's possessions. The Society have pledged, or in the treasury, \$1,200, and appeal to the friends of the colored man for \$900 in addition, for the above object.

Dr. Hawkes, of New York, has been elected Bishop of Rhode Island, by the Special Convention of the Protestant Episcopal Church. It is understood that he will be called also to the Rectorship of Grace Church, Providence, and that he will accept.

An old lead mine near Middletown, Conn., has recently been reopened, and is being worked by Dr. Francfort with some success. The ore contains a considerable amount of silver, which adds materially to the profit of the operation.

Two fatal railroad accidents occurred near Lockport, N. Y., on Monday afternoon, Sept. 27, a man and woman being killed. The woman was walking on the track, and the man fell between the cars.

At Baltimore, the other day, a verdict of \$2,000 damages was rendered in the Superior Court against Dan Rice for assault on George Appleby, a compositor. The assault was committed two years ago in the Sun Office, where Appleby was employed, and was an aggravated one.

A stampede of thirty-one slaves from Kentucky to Ohio, during the night of Sunday, Sept. 26, is reported. Three have been captured. There is very great excitement among the people of Ripley, Ohio, where the fugitives are supposed to be.

A large tank of water at the Bleaching Works, at Gloucester, New Jersey, gave way Sept. 27th, killing a workman named O'Neil, and seriously injuring Daniel Ingersoll and five others. The rush of water threw down two walls.

The death of Wm. Keene, Esq., which occurred Sept. 22, is supposed to have deprived Buffalo of her oldest inhabitant. Mr. K. came to the city in 1801, more than half a century ago.

Died, at Princeton, N. J., Mrs. Jerusha Alexander, widow of the late Rev. Dr. Archibald Alexander, and daughter of the celebrated James Woodell, the blind preacher of Virginia, described by William Wirt.

During the last quarter the Post-Office Department announces that they have opened one million and a quarter dead letters—from which the Department obtained over \$11,000.

The brig Mount Vernon, from Havana for New Orleans, capsized at sea on the 10th ult., and sunk, and eleven persons were drowned. The captain and five of the crew were saved.

It is estimated that the returns of mackerel this year will fall short at least one-half of the usual average, taking the estimate from the "catch" during the same period last year.

Week before last there were eight cases of murder, homicide, or deadly assault, in this city, by the knife, the pistol, or brutal violence, and three of the sufferers are already dead!

The receipts of gold in Great Britain from Australia, have far exceeded the hopes of the most sanguine; for the first six months of 1852, they reached the sum of about \$10,000,000.

The Mt. Morris (N. Y.) Presbyterian Church and Session House were burned down Tuesday evening, Sept. 28. Loss \$6,000. Insured \$1,000.

The steam mill of Mr. Ellsworth, on the edge of the Grand Prairie, near Lafayette, Ind., was entirely consumed on the 15th ult. Loss, \$7,000.

Hon. Samuel Appleton has sent to Mayor Seaver a check for \$1000, to be expended in the purchase of books for the public library in Boston.

A contract has been made to construct the railroad proposed from Nova Scotia to the United States.

The cholera, as an epidemic, has entirely disappeared from Rochester.

Two men were killed on the railroad near Charleston, S. C., on the 22d.

DIED.

On the 11th ult., at the residence of Col. Tully, Clark Co., Wm. Mrs. ELIZABETH BROWN, widow of the late Rev. O. B. Brown, of Washington City. We find in the *Baltimore True Union* the following delineation of her character, to the truth of which we most heartily assent:—"Mrs. Brown was literally and truly one of the 'excellent of the earth.' In her family, ever kind and hospitable; to the poor, a bountiful benefactor; to the household, an unwavering and reliable friend; to the sick, ever a comforter, both of the body and the soul. Among the many kind and beneficent ladies of Washington, few were less ostentatious or more active than Mrs. Brown. In all those weeks of charity that adorn female character, many a poor young maiden, while pursuing her studies at the Columbian College, has felt the influence of her kindness without ever ascertaining to whom she was indebted for the comfort she enjoyed. She has now passed from the scene of her labors, and has entered into rest, rejoicing in the fullness of that sovereign, unmerited grace, which formed the basis of her hope while on earth."

New York Market—October 4, 1852.

Wheat—No. 1 68; No. 2 67; No. 3 66; No. 4 65; No. 5 64; No. 6 63; No. 7 62; No. 8 61; No. 9 60; No. 10 59; No. 11 58; No. 12 57; No. 13 56; No. 14 55; No. 15 54; No. 16 53; No. 17 52; No. 18 51; No. 19 50; No. 20 49; No. 21 48; No. 22 47; No. 23 46; No. 24 45; No. 25 44; No. 26 43; No. 27 42; No. 28 41; No. 29 40; No. 30 39; No. 31 38; No. 32 37; No. 33 36; No. 34 35; No. 35 34; No. 36 33; No. 37 32; No. 38 31; No. 39 30; No. 40 29; No. 41 28; No. 42 27; No. 43 26; No. 44 25; No. 45 24; No. 46 23; No. 47 22; No. 48 21; No. 49 20; No. 50 19; No. 51 18; No. 52 17; No. 53 16; No. 54 15; No. 55 14; No. 56 13; No. 57 12; No. 58 11; No. 59 10; No. 60 9; No. 61 8; No. 62 7; No. 63 6; No. 64 5; No. 65 4; No. 66 3; No. 67 2; No. 68 1; No. 69 0; No. 70 0; No. 71 0; No. 72 0; No. 73 0; No. 74 0; No. 75 0; No. 76 0; No. 77 0; No. 78 0; No. 79 0; No. 80 0; No. 81 0; No. 82 0; No. 83 0; No. 84 0; No. 85 0; No. 86 0; No. 87 0; No. 88 0; No. 89 0; No. 90 0; No. 91 0; No. 92 0; No. 93 0; No. 94 0; No. 95 0; No. 96 0; No. 97 0; No. 98 0; No. 99 0; No. 100 0.

LETTERS.

Benj. Green, Rowse Babcock, S. M. Burdick, Wm. M. Falmouth, Wm. O. Whitford, Howell W. Randolph, J. B. Wells, J. M. Allen, O. C. Titworth, S. A. Champlin.

RECEIPTS.

FOR THE SABBATH RECORDER:
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S. A. Champlin, Westbury, R. I. 2 00 " 9 52
Paul M. Barber " 2 00 " 9

The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOS. B. BROWN.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

TERMS—\$2.00 PER ANNUM, IN ADVANCE.

VOL. IX.—NO. 26.

NEW YORK, FIFTH-DAY, DECEMBER 9, 1852.

WHOLE NO. 442.

For the Sabbath Recorder.

TIME OF COMMENCING THE SABBATH.

Synopsis of a Lecture delivered before the Bible Class of the Shiloh Church.

In our endeavors to propagate the truth of the Bible Sabbath, and extend the kingdom of our Saviour, any important discrepancy of views and practices among us, is greatly detrimental to the progress of our cause. Our opponents, instead of regarding our church as a "city compactly built together," and as a "people firmly united in brotherly love, meet our advances with these reproaches: "Why do you entreat us to embrace your views, when you cannot agree among yourselves in the time of observing the Seventh-Day Sabbath? In accordance with your own sentiments, one or the other portion of your people must be in error, as much as you consider that we are. Be consistent yourselves before you labor with us."

It is lamentable, that wholesome discipline, enforcing the true observance of the Sabbath, is greatly lost upon the young and vacillating portion of our society, while they see the professed Sabbath-keepers at variance in their practices of commencing and ending the Sabbath, a part of them engaged in sacred worship, when the other is employed in secular labor. Induced by this, there exists also among us a deplorable want of unity in action and sympathy in the religious and reformatory enterprises of the church of God. This error is a cancer in our vitals, not only debilitating our energy and resources, but fearfully consuming our spiritual existence. Whodoes not believe, that were we as a denomination completely united in our opinions and efforts, and wholly consecrated to the service of our Redeemer, with Divine assistance, we should become a mighty and irresistible host, marshaled in the defense and propagation of truth?

In the investigation of this subject, we shall confine ourselves principally to the teachings of the Bible; yet no one will oppose the use of all collateral evidence, adduced from accredited history, and the opinions of those scholars whose extensive learning entitle them to the highest respect. Should any one deny us this privilege, he will throw himself into the dilemma of attempting vainly to prove from the internal evidence of the Bible, aside from all external testimony, that it contains truly the revealed will of God. May the Holy Spirit bless us with that sagacity, which will seize upon the whole truth, and fill our hearts with that love for his law, which will constrain us to adopt all its dictates.

1. The length of a natural day is twenty-four hours. It consists in the whole time or period of one revolution of the earth on its axis. The civil day, in both ancient and modern times, as far as we are informed, has always been measured by a diurnal revolution of the earth. But the length of an artificial day is the space of time between the rising and setting of the sun. These points are so universally acknowledged to be true, that there is no necessity of citing proof. The Bible contains both uses of the term day.

1. Gen. 1: 5—"The light he called day," "And the evening and morning were the first day." The former comprises the artificial, the latter, the natural day. But it should be observed, that in the original, the term for day occurs but once, and then is applied to light; and that the expression for the latter paragraph, and the five others similar to it, is, "Evening and morning, one," "Evening and morning, second," &c.; that is, the first evening and morning constituted the first period of measured time, what we call a day; and thus with the second, and the others. In this order the seventh must embrace evening and morning. Now, because we have in our language no two words to express the difference between the natural and artificial day, some have been led to believe that the "evening and morning, first," only occupied the day-time; and therefore virtually advocate the absurdity, that night is not reckoned in time. Let it be noticed here, that in the ancient usage of language, particularly in the Hebrew, as the best scholars inform us, the beginning is often employed for the whole, as in this case—the evening for the night, and the morning for the day-time. This becomes evident, as it requires a night and day for the earth to perform one complete revolution on its axis—to form a natural day.

2. The artificial day is alluded to in John 11: 9—"Are there not twelve hours in a day?" in John 9: 4—"I must work the works of him that sent me, while it is day."

3. In proof that night was reckoned with day-time, to constitute a civil or natural day, see Ex. 12: 41, 42, and Deut. 16: 6. The Israelites departed from Egypt in the night, yet it is often called the "day when thou camest forth out of the land of Egypt." That the night comprised a part of a natural day, in the time of our Saviour, may be inferred from his conversation with Peter, on the night of his betrayal, when he told him, "This day, or the night, thou shalt see me again." Also, consult Mark 16: 42—"And now, when the even was come, be-

cause it was the preparation, that is, the day before the Sabbath," &c.

Thus we arrive at the conclusion, that the term day, as used in the Bible, unless so described as plainly to signify the artificial day, or some great period of time, embraces twenty-four hours.

II. The natural day of the Bible commences at sunset. In this proposition lies principally the subject of controversy between us. We shall endeavor to prove that God's reckoning of a day, as indicated in his Holy Book, embraces the night before the day-time. Different nations commence their civil day at different times. Webster says, "The Babylonians began their day at sunrise; the Jews at sunset; the Egyptians at midnight; as do several modern nations, the British, French, Spanish, Americans," &c. The Bible Dictionary informs us, that "the Jewish day was reckoned from evening to evening. Their Sabbath, or seventh, began on what we call Friday, at sunset, and ended on what we call Saturday, at sunset." It is not known that the views of any theologian or biblical scholar can be adduced, which contradict either of the propositions, that the natural day of the Bible is twenty-four hours long, or that it commences at sunset.

But let us introduce the evidence found in the Bible on this subject.

1. Night preceded day-time in the order of creation. In the account of the beginning of creation, darkness is declared to be primarily upon the face of the deep, after which light is introduced and separated from the darkness; and this succession of darkness and light, night and day, evening and morning, was the first day. Two views are held in opposition to this interpretation. First, it is maintained that the dawning of light was the first thing God created; hence, that time began at that moment; and if we reckon the darkness which was previous to that light, and must have been of unlimited duration, with the first day, we shall be including eternity with time. Is this so? We are informed, in Job 38: 9, Ps. 104: 20, Is. 45: 7, that God created darkness; and therefore light could not have been the first object created. If it be affirmed that this primitive darkness occupied an unmeasured portion of eternity, can not the light which followed also as consistently be proved to have occupied an unmeasured duration of eternity? Not until the fourth day did the sun and moon appear in the heavens, "to divide the day from the night," and "for signs, and for seasons, and for days, and years." But the more probable opinion is, that the day-time was twelve hours long; and hence, by analogy, we should be led to believe that the first night was only as long. Second, some assume, that there can be no evening until there has been light, and consequently the evening mentioned in Gen. 1: 5, must have followed the light of the day, and the order of succession should be changed from evening and morning to morning and evening. The reconciliation of this view with the scripture account, must lie between them and their God. For through his inspired penman, he has definitely told us, that darkness was first, and light succeeded it, and that evening and morning, equivalent to night and day, were the first day. Whether God, after he had launched this world out into space, clothed it in dark and dense clouds, hiding it from the light of heaven, and caused alternate darkness and light to appear from the action of the elements in their efforts of combination, until the fourth day, when the firmament was sufficiently cleared of mist and clouds, so that the sun could shine upon the earth, is a theory not at all at variance with the Mosaic account of creation.

2. But in conformity to this order, many passages may be cited, where the succession, in alluding to a day, is evening and morning, to reverse some of which would make absolute nonsense. Consult Ex. 12: 6—10, Lev. 7: 15, Num. 9: 11, 12, &c. By adhering to this interpretation, the narrative would read, that the remains of the sacrifices were destroyed in the morning, while the preparations for them were not made until the evening following.

3. Let us notice those passages which embrace a day from sunset to sunset. God commanded the Israelites to observe their Passover Sabbath from the evening of the fourteenth day of the first month, "until the one and twentieth day of the first month at even." Ex. 12: 18. No chance has been left for any one to doubt when the evening began, for we find in Deut. 16: 6, the instruction is, "There thou shalt sacrifice the passover at even, at the going down of the sun." In the time of our Saviour, the Passover Sabbath began at evening. Proved by Mark 15: 42, 43, and John 19: 31. The body of our Saviour was taken down on the evening of the day of his crucifixion, and not permitted "to remain upon the cross on the Sabbath, for that Sabbath was an high day," as it was not lawful for the bodies of criminals or malefactors to hang upon the cross during the Sabbath, nor "remain all night upon the tree, but thou shalt in any wise bury him that day." See Deut. 21: 22, 23, and Joshua 8: 29, and 10: 26, 27.

4. We are farther confirmed in this belief, that the Bible account of a natural day includes the night before the day, by the practices of the Jews, "who had the best opportunity of knowing the mind of God in this matter, through Moses and the other succeeding prophets, and who began both their common and sacred days with the evening."

III. The Bible Sabbath is from evening to evening. The only opportunity left for cavil, in the minds of our brethren opposing these views, is that the Sabbath is twelve instead of twenty-four hours long. Let us see how this agrees with facts.

1. "The seventh day is the Sabbath of the Lord thy God." Ex. 20: 10. What is the Seventh-day? Does it not always imply the seventh of a succession of natural days, in all common parlance, and in all profane or sacred history? If, as we have tried to prove, the six days of creation were each a natural day, was not also the seventh, and therefore the Sabbath, being twenty-four hours long, from evening to evening? This fact is conclusive of itself, yet let us notice how the subsequent allusions to the Sabbath agree with this.

2. For forty years the Jews were weekly taught when the Sabbath commenced and ended, by the falling of the manna. Ex. 16: 4, 5, and 14, 15, 21. This manna, which fell in the evening with the dew, made not its appearance on the morning of the Sabbath, hence had not fallen in the evening previous; but it must have fallen in the evening after the Sabbath, as we infer from the command, "Six days ye shall gather it," that they found it on first day morning."

3. The Festival Sabbath was instituted in the Jewish worship, as commemorative of some important event, as the weekly Sabbath is commemorative of the creation. Like the original Sabbath, they became seasons of holy convocation, and were observed with the same regulations as the weekly Sabbath, in regard to their commencement and close. For, had they not, there would have been confusion in the times of observing their Sabbaths, and they would not have imitated the original Sabbath in the manner of observance. Of the Sabbath of Atonement, which must be kept as strictly as the weekly Sabbath, the Jews were commanded, in Lev. 23: 32, "at even, from even unto even, shall ye celebrate your Sabbath."

4. The Sabbath from evening to evening was observed by the Jewish Rulers. Neh. 13: 16—19. The gates of Jerusalem were closed "as it began to be dark," to keep out the fish-sellers and persons bearing burdens into the city during the Sabbath.

5. The "thus saith the Lord" is demand. Ez. 46: 1, 2—"Thus saith the Lord God, The gate of the inner court, that looketh toward the east, shall be shut the six working days; but on the Sabbath it shall be opened," "but the gate shall not be shut until the evening." We are here plainly taught, that the Sabbath closes at evening, and that the working days begin at that time.

6. The Sabbath, while our Saviour was upon the earth, closed at sunset. Mark 1: 21—32, and Luke 4: 40. "And at even, when the sun did set, they brought unto him all that were diseased," &c. It will be remembered, that our Saviour, "on the Sabbath day, entered into the synagogue, and taught," and that he rebuked "a man with an unclean spirit," and it came out of him. On the same day, the common people, out of fear of the rulers of the synagogue, did not bring those sick with divers diseases to be healed, but waited till evening, when the Sabbath had closed.

7. But it is universally admitted, that the Jews have ever, in observing the seventh day as the Sabbath, regarded the night before the day as much sacred time as the day-time following. Yet some depreciate this evidence, on the plea that they were as a people, sometimes much estranged from the love of God, and therefore might have changed or lost the time for observing his statutes. If any confidence can be placed in this plea, then our Bible has passed through too dangerous hands to be trusted. But we fear not, for Israel has always included true men, who feared God, and walked faithfully in his commandments; and God would not have permitted his chosen people to have committed so great an error as to change the time of observing the Sabbath, especially when "to them were committed the oracles of God."

Thus far have we pursued our argument, and fervently hope that we have not been unsuccessful in clearly and candidly presenting the reasons for our faith, that the Bible Sabbath is from evening to evening of the seventh day.

Two passages are quoted, which are thought to militate against this view of the Sabbath. First, Matt. 28: 1—"At the close of the Sabbath, as is begun to draw toward the first day of the week," &c. It will be sufficient to notice, that this passage is incorrectly translated. The original, *Opse de Sabbathon*, signifies, "After the Sabbath," as nearly all commentators are agreed, and as some versions express it. Moreover, the particle *opse* has the peculiar signification, which conveys the idea of not immediately after, but some time after, as may be seen by reference to any Greek Lexicon, or to those authors by whom it is used. Second, John 20: 19—"Then the same day at evening," which was the first after the resurrection of our Saviour, he appeared in the midst of the disciples, where they were assembled for fear of the Jews." Now, knowing as we do, that the Jews never reckoned the evening of the night after the day-time with their civil or sacred days, we must reconcile this supposed discrepancy, as all commentators do, as we have ascertained, by referring it to the first evening, which is believed to have commenced at 3 o'clock in the afternoon, and closed at the beginning of the second, which was at the "going down of the sun." For both uses of the term evening, see Matt. 14: 15—23. "And when it was evening, his disciples came to him," &c. Mark says, "And when the day was now far spent, his disciples came unto him," &c. Luke "And when the day began to wear away," &c. By these passages we see that evening here includes the after part of the day-time. But after he had fed the multitude, and constrained the disciples to depart in a ship, "and when he had sent the multitude away, he went up into a mountain apart to pray; and when evening was come, he was there alone." This evidently means the second evening.

Other valuable considerations must be presented in favor of keeping the night before the day. By laying aside all labor Sixth-day, at sunset, we prepare ourselves, during the evening, by rest and sacred contemplation, to enjoy better the exercises of the "holy convocation" of the Sabbath. Our Saviour was a Jew, and therefore must have observed the Sabbath at the same time that the other Jews did, or he would have been reprimanded by the haughty Pharisees, or the rulers of the synagogues.

Selected for the Sabbath Recorder.

SUMMER.

The following lines are above all praise. They are surpassingly beautiful:

The spring of life is past,
With its budding hopes and tears,
And the autumn time is coming,
With its weight of weary years—
Our joyance is fading,
Our hearts are dimmed with care,
And youth's fresh dreams of gladness
All perish darkly there.

While bliss was blooming near us,
In the heart's first burst of spring,
While many hopes could cheer us,
Life seemed a glorious thing!
Like the foam upon a river,
When the breeze goes rippling o'er,
These hopes have fled for ever
To come to us no more!

'Tis sad—yet sweet—to listen
To the soft wind's gentle swell,
And think we hear the music
Our childhood knew so well:
To gaze out on the even,
And the boundless fields of air,
And feel again our boyhood's wish
To roam, like angels, there!

There are many dreams of gladness
That cling around the past—
And from that tomb of feeling
Old thoughts come thronging fast—
The forms we loved so dearly
In the happy days now gone,
The beautiful and joyous,
So fair to look upon.

And yet—the thought is saddening
To muse on such as they—
And feel that all the beautiful
Are passing fast away!
For we know that winter is coming,
With his cold and stormy sky—
And the glorious beauty round us
Is bidding but to die!

BOARDMAN'S MOTHER.

It was the happy lot of the writer, a short time since, to spend a few hours at the residence of Mrs. Boardman. I trust that by penning down some of the recollections of that brief call, it may serve to awaken in the minds of your readers some of the interest that I myself felt, and also start in their minds a profitable train of reflection.

If I recollect right, she spent her youthful days in the State of Connecticut; but early in life, with her husband, removed to Livermore, Me. She was reared under the preaching and instruction of the Old School Congregationalists. The great evangelical truths of the gospel, such as regeneration, repentance, and faith, were to her unknown. After she had resided in Livermore a time, she learned that a sect termed "New Lights" held meetings in that vicinity, which, among the inhabitants, were the source of much interest and discussion. She, with her husband, more from curiosity than any other motive, determined to attend. During the evening, a lady with whom she had been formerly acquainted arose and related to the audience the state of her feelings. Mrs. Boardman was interested and surprised; she felt that she never had nor did now possess such feelings, and if this was religion, she surely had it not. She continued her attendance, and became more and more interested, until both she and her companion were convinced that the doctrine they there heard was much in accordance with the teachings of primitive Christianity; and more, each felt that they had become personal participants in the Spirit's regenerating power, had repented and believed, and were brought from nature's darkness into the more perfect light and love of the glorious gospel. Mr. Boardman for a time improved his gifts among his brethren, but afterwards was "set apart" as a preacher of the gospel of the Baptist persuasion. After preaching a time amongst those who first called him to the work, he removed to New Sharon. Here Mr. and Mrs. Boardman lived and labored. Here a prosperous church under their faithful labors was built up, which, we are grieved to say, since his death (some fifteen years) has sadly declined, though yet in existence. Here was reared the frail, but faithful, successful, and lamented missionary to the Karens, George Dana Boardman.

Mrs. Boardman is now eighty-four years of age. Although we had been informed that the vigor of her body and mind had been much impaired, as the effect of a severe injury she had received from a fall some two years since, yet we found her remarkably vigorous and energetic, considering her late injury and advanced age. I shall never forget how her eye sparkled, and her countenance glowed with renewed animation, as the name of her son was mentioned. She told me of his early desires for an education; the difficulties he manfully overcame in securing a collegiate course of instruction; her feelings when she learned, and her method of learning the fact that he had earnest desires to engage in the missionary work. The relation of the circumstances connected with the ascertaining of these desires, was deeply interesting to my own mind. After his conversion, which took place during his stay in college, his mother thought much on what would be his future course in life. She thought of the profession of teaching, of the Christian ministry; and and though the subject had been but little time discussed of the missionary work; she thought of the latter more than all, though she had passed not a word with her son, respecting the calling he should pursue.

On one occasion, having nearly finished his course of study, his mother took him to a lonely spot, and questioned him in respect to what were his intentions in the future. "I have been offered," remarked he, "a tutorship in college." "That will suit you finely," said the interested mother. "But I think I shall not accept it," was the heroic reply. "You will then enter the ministry," continued the mother, with still deeper feeling. "I think not," was the calm response. "Ah, then you are going to be a missionary, are you, George?"

"Why, mother, what made you think of that? You have saved me the painful duty of mentioning the subject first. I have thought of becoming a missionary." How remarkable, thought we, are the lead-

ings of Providence! The same Spirit that was impressing the mind of Boardman with the idea of becoming a missionary, was drawing his fond parent to a state of willingness to give him up to that service.

Mrs. Boardman cherishes, with fondest recollection and deepest interest, any mementoes of him who lies buried in a far distant land. Among these, one is held peculiarly sacred. It is some leaves gathered by the hand of her grandson (now a student at Newton) on the spot where the turf was removed to sink the grave where now moulders his last remains. But his name is not only embalmed in a fond mother's affection, but is cherished in the bosom of the Christian church, and become a household word among numbers of increasing Karen converts.

We took leave with the saddened thought, that the mothers in Israel are passing away, and instituting the inquiry, Who will fill their places? [N. Y. Recorder.]

INTERESTING INCIDENT.

On a beautiful Sunday morning, Zion's pilgrims were wending their way to the sanctuary of God. The gathering multitude had filled the spacious temple, where a number of willing converts were about to follow their despised Lord through the liquid grave. In order to obtain a better seat for beholding the beautiful ordinance, M. had secured a place in the gallery. The pastor had opened the service, as usual, with a hymn of praise; the Scriptures were read, and prayer was offered. While reading the second hymn, the pastor felt the ill effects of a previous cold; an increasing hoarseness rendered it impossible for him to deliver the sermon. Under those trying circumstances, he spied a brother minister in the house. A deacon was requested to invite the brother into the desk. Upon entering the pulpit, he was told by the pastor that he must preach. There was no time for preparation; the last verse of the hymn was being sung. The perplexity of the brother was increased by the fact that, although a text came into his mind, he could not at that moment turn to it. In that confused state, he arose and told the audience that his text he could repeat, but he could not tell them where to find it. The novelty of the circumstance interested the mind of M.; she listened attentively, while he repeated as follows: "There remaineth a rest for the people of God." The words sank as lead into her heart; she felt in her inmost soul that she did not possess that rest. After a sleepless night, she sent for the brother from whose lips the words proceeded. After he had conversed with her, he left for her perusal a book entitled, "Come and Wel come," written by Bunyan. The title encouraged her to go to the Saviour; she found peace in him, was baptized, and united with the church. She then knew by experience the meaning of the passage which reads thus: "We which have believed do enter into rest."

MEMORY AND ITS CAPRICES.

There is no faculty so inexplicable as memory. It is not merely that its powers vary so much in different individuals, but that every one has found their own liable to the most unaccountable changes and chances.

It is not uncommon to find the memory retentive on some subjects, yet extremely defective on others. The remarkable powers of some are limited to dates and names. A lady with whom we were acquainted could tell the number of stairs contained on each flight in the houses of all her acquaintance, but her memory was not particularly retentive in any thing else. In the notice of the death of Miss Addison, daughter of the celebrated Addison, which took place in 1797, it is stated, that "she inherited her father's memory, but none of the discriminating powers of his understanding; with the retentive faculties of Jedediah Buxton, she was a perfect imbecile. She could go on in any part of her father's works, and repeat the whole, but was incapable of speaking or writing an intelligible sentence."

Cases of occasional forgetfulness on matters of interest to the mind are among the strange caprices of memory. When Dr. Priestley was preparing the dissertation prefixed to his "Harmony of the Gospel," he had taken great pains to inform himself on the subject which had been under discussion, relative to the Jewish Passover. He transcribed the result of his researches, and laid the paper aside. His attention being called to something else, a fortnight elapsed before the subject again occurred to his mind. The same pains were taken which he had bestowed on it before. The fruits of his labor were again written out. So completely had he forgotten that he had before copied out exactly the same paragraphs and reflections, that it was only when he found the papers on which he had transcribed them that it was recalled to his recollection. At times he has read his own published writings without recognizing them.

John Hunter's memory once failed him. When he was in the house of a friend, he totally forgot where he was, in whose house, in what room, or in what street, or where he lived himself. He was conscious of this failure, and tried to restore his recollection by looking out of the window to ascertain where he was, but to no purpose.

By a fall from his horse, a gentleman, who was an admirable scholar, received a severe hurt on the head. He recovered, but his learning was gone, and he had actually to commence his education again by the very first step, the learning of the alphabet. A less unfortunate scholar, meeting with a similar accident, lost none of his acquisitions but his Greek; but it was irretrievably lost. A strange caprice of memory is recorded in the case of Dr. Broussanet. An accident which befel him brought on an attack of apoplexy. When he recovered, he had utterly lost the power of pronouncing or writing proper names, or any substantive, while his memory supplied adjectives in profusion, by the application of which he distinguished whatever he wished to mention. In speaking of any one, he would designate him by calling him

after the shape or color for which he was remarkable. If his hair was red, he would call him "red," if above the usual height, he named him "tall," if he wanted his hat, he asked for his "black," if his "blue" or "brown" was required, it was a coat of the color that he called for.

ANECDOTE OF DR. BALDWIN.

An aged gentleman, who well knew the late Dr. Baldwin, of Canaan, N. H., a short time since related to us an anecdote, which is worth recording. During his ministry at Canaan, on a certain year, there was such a failure of the crop in the town, that the inhabitants were obliged to go to the neighboring towns for a supply. A benevolent individual in Enfield, a short distance from Canaan, had a large quantity on hand, which he resolved to sell to the poor, who had no horses, and therefore could not well go so far as Lebanon, where there was an abundance, which those who had horses could easily obtain. One of the most thrifty inhabitants of Canaan went on his horse and applied for corn, which, for the reason stated, was firmly refused. Reterning home in high exasperation, he passed Elder Baldwin, employed on the roadside at his secular vocation as a carpenter. Reining up and addressing the Elder, he declared that he wished he was a devil, that he might have the pleasure of tormenting in hell the man who refused to sell him the corn. "Stop! stop!" exclaimed the Elder, "you only want the right kind of foot to be one already," and, brandishing his broad-axe, added, "Put it up here on the block, and I will make you one in a minute"—a clown one. The man spurred up his horse without replying, and was out of sight as soon as possible. [Cong. Jour.]

BISHOP ROBERTS AND THE LAWYER.

Bishop Roberts was a man of great sweetness of disposition, perfectly child-like and simple in his manners. You felt very soon that you could approach him as a father. He had no affected staidness of manner, but looked for all the world like some plain, respectable farmer. This was, perhaps, one cause of the many curious and sometimes laughable incidents in his history, in which his person and character were entirely mistaken. We give one of these incidents as reported to us. Bishop Roberts was in a steamer, on the Mississippi river, and was sitting off by himself, on the hurricane deck, when a gentleman, an eminent lawyer, residing in the south-west, approached him and entered into conversation with him. Supposing from his appearance that he was a religious man, he began to converse with him in reference to a number of preachers with whom the lawyer was acquainted, with several of whom the old gentleman seemed to be acquainted; finally, the lawyer concluded to question him in reference to the Bishops. "Sir," said he, "I have heard Bishop Soule of the Methodist church, and think him a very able man; do you know him?"

"Yes," said the old man, "I have known him a good many years, and agree with you fully as to his talents as a preacher."

"Then," said the lawyer, "there is a small man who visited our town some time since, I think they called him Dr. Emory; I did not hear him, but heard him highly spoken of as a preacher."

Here, again, his old friend knew the little Dr., and endorsed all the good that had been said of him. "And," continued the lawyer, "there was another, an old man, who preached not long since in our place; I think they called him Bishop Roberts; they say he is a most excellent man, but no great preacher; do you know him?"

"Yes," said the old gentleman, "I have been acquainted with him for a good many years; I believe the old man is honest, and tries to do the best he can, but he's not much of a preacher."

Shortly after, the lawyer descended to the cabin, and going up to his wife, "My dear," said he, "I have just had a long talk with a very interesting old gentleman on deck; I think he must be a Methodist preacher."

"Why, husband," said she, "don't you know that old gentleman?—that is Bishop Roberts, and he baptized me!"

"O," said the lawyer, who was reported to be a very modest man, "I'm ruined."

He hastened back to his old friend on deck. "Sir," said he, "I owe you an apology for my rudeness; my wife says you are Bishop Roberts," and he went on to apologize, but the good old man seemed to enjoy the joke finely; told him no apology was needed, and to the last insisted that he believed Bishop Roberts was an honest, good meaning man, but could not preach much. [S. Christ. Adv.]

HARD TO PLEASE.

An agent of the society in one of our States, recently formed an auxiliary, and with the committee began to collect funds. They called on a religious professor who had much money, but did not like to part with it. He told one of the collectors to "look out for that agent, and not pay him money; he would no doubt run off with it; they would never hear from him again." The agent received some forty dollars from the society, and promised to forward the amount in books from New York.

In the course of three weeks the books came on, all in good order. The cautious prophet was called in to see them and the failure of his prediction. As he was beaten here, he next attacked the society for making such extravagant books for the poor. Holding in his hand an embossed duodecimo, "See," says he, "what a costly book this is to give away; why could they not make a plain, cheap one? He was asked what he supposed the price to be. He said, "It must have cost a dollar, if not a dollar and a quarter—a waste of money!" He was told that the price was but twenty-five cents, the cost price. "Now," says he, "I know there is something wrong in this business; it never was made for that money, and there must be cheating somewhere." So he would not be convinced, and kept his money. [Bible Society Record.]

The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOS. B. BROWN.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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The Sabbath Recorder.

For the Sabbath Recorder.
COMMUNION—BY S. S. G.

(Concluded.)

In the language of a celebrated living orthodox writer and preacher:—

"There needs to be a revision of our current impressions in reference to the value of doctrinal platforms, and articles of scientific divinity, taken as bonds of unity and defenses of purity. Christ and his apostles manifestly had no such conception of unity as that any external ligament of opinion or science may compass it and foster it. Christian unity, in their view, is not a facade, but a tree, vitalized by a common life. 'I in them, and thou in me, that they may be made perfect in one.' It is holding the head, and under it being fifty joined together. It is moral, not logical; of the heart, not of the head. It is precisely what an apostle means when he speaks of the unity of the Spirit, under which there is of course one body or embodiment, as there is one Spirit; one Lord above, one faith in the heart to embrace Him, one baptism as the outward profession of that faith, and then, as the soul, the internal, vivifying principle of all, 'one God and father of all, who is above all, and through all, and in all.' Discarding this magnificent view of internal brotherhood in the life, dogma early undertook to build an external, scientific unity; and exactly that followed which only could follow, viz., that as the heads which propagate dogma are many, not one, so the church, ceasing to be one, became, externally viewed, as many as the heads. Manifestly, no human opinion could have scope or force to unify all thought or belief under it, and the more stringently it insists on containing the world in its human measures, the more certain is it that dissent, disruption, and all manner of discord, will follow. So it has been—so it ever will be. These attempts to settle the world into unity under the external bonds of opinion, continually defeated, have been continually insisted on, and so the divisions and subdivisions have been constantly growing finer, till now, at last, the imposture is discovered—the articles of opinion that were to be the bonds and bases of a unity externally constructed in place of the vital unity of the spirit, have fretted away at last even the appearance of unity.

"Nothing is plainer, whether as a matter of theory, or of fact, than that dogmatism is and should be the most fruitful of all causes of divisions. If faith has to do with the infinite; if life is the presence in the soul of the infinite; how clear is it, that opinions can compass no such matter. And then, how evident is the reason why opinions divide, and sects arise, and wars wage. O this wretched babble of opinions, this mutual barricading of opinion, by which Christian souls are fenced away from each other, and, if possible, from the life of God; as if the known, acknowledged fact, that God is manifested in the world, and wants the world's love, were nothing; to receive it nothing; to meet in receiving it nothing; no unity. Therefore we must bring this astounding, unauthorized fact into theory, instead of in consequence, under the name of some school, or in some articles of theology, and then, to unite in it, we fancy makes a brotherhood. And thus we go on to talk, debate, measure, and judge one another, and quarrel religion from age to age, without so much, it may be, as one spiritual apprehension of God or of Christ as the life of the world; opinions, deductions of mere logic, dogmas, impotent and dry, discussed, debated, stood for by some, rejected by others, yielding to none the true food of life: these, with such intermixture of strife and fire as are naturally to be expected, constitute the history of religion.

"The manner in which dogmatism necessitated division may be well enough illustrated by the mournful separation which has taken place in the New England churches.* Had we been embodied in the simple love of God, under some such badge, for example, as the Apostle's creed, it is very probable to me that causes of division would never have existed. But we had an article which asserted a metaphysical trinity, and this made the assertion of a metaphysical unity inevitable; nay more, even desirable. So we had a theory of atonement, another of depravity, another of regeneration, ingeneration of character, which required the appearance, so to speak, of antagonistic theories. Our theological culture, meantime, was so limited, on one side, that we took what was really our own opinion only, to be the unalterable truth of God; on the other, the side of the revolt, too limited to perceive the insufficiency of dogma as a fruit of the mere understanding, too limited not to take the opposite with the same seriousness and totality of conviction—they even fell to the work of constructing a religion wholly within the molds of natural reason itself, admitting nothing transcendent in the reach of faith, or the manifestation of the life of God. They asserted liberty, as they must to vindicate their revolt, producing, however, in the mean time, the most intensely human, and in that sense, the most intensely opinionative religion ever invented, under the name of Christianity.

"One limit, I rejoice to believe, is already reached, as regards this process of division, and a consequent reaction may be hoped for. No longer is it possible for any man to think it a matter of ambition to become the founder of a sect. For this business of sect-making is already quite overdone, and the products turned out in later times, are so indifferently small, because of the number, that when the busy leader gets his name stuck upon a small platform of adherents, it seems to be a judgment of God upon him, thus to expose himself to ridicule. Henceforth, the once powerful motives of ambition are taken away from the activities of dogmatism, and now there is nothing left us, in fact, but to strive after the Head—to draw the bleeding members, if we may, of Christ's lacerated body

together, and have it for our most blessed and pure reward, to see them coalesce and live. And to hasten such a result, we must disallow, as unchristian, all human schools and names of men."

The same writer says in another place:

"It is not in the highest, truest state of spiritual life, and union to God, that the gospel finds us. Our faith is imperfect, only initiated, possibly not even that; and since the world we live in, too, is full of false learning, corrupt opinions, and deceitful pretenses of knowledge, we must be allowed to cultivate theology, with what measures of grace we have, and struggle up through our imperfect mixtures of natural judgment and spiritual discernment, into the full day of light and love."

He continues:

"Manifestly, we preserve no true semblance of purity now, by our former standard; for the worst kind of impurity is practical, no theoretic—the impurity of a selfish, unspiritual, undevout life; and this will shelter itself as quietly under the platform of orthodoxy, as if it were even acceptable to God. How often, indeed, is it the shame of religion, that a confessedly true disciple is hunted out of the church for some gentle aberration of opinion, when many are endured in it, who neglect every duty, are known to live in a manner that disavows every spiritual relation, whether to God or to man, simply because there are so many persons assuming to be pillars in the churches, who make a religion of orthodoxy, and find it so much easier to be exceedingly mad for this, than to be humble, gentle, and patient for Christ's sake."

Perhaps I ought to beg pardon for so lengthy a quotation; but it seemed so much to the purpose, that I could not refrain. It all goes to show, most conclusively, the utter impossibility of opinion, as the basis of Christian union. And I am not certain but that the almost infinite variety of opinions that obtain, is necessitated by the law of language and mentality. For, is it not a fact, that every one's opinion of the Bible, as well as any other book or subject, is just what he understands the Bible or the book to teach. One understands the Bible to teach Trinitarianism; another, Arminianism; another Unitarianism; and who dare say that each is not honest in his opinion, and that each arrived at his own opinion according to the best of his understanding of the rules of language? One understands the Bible to teach the annihilation of the wicked, while another denies, and each one aims honestly to arrive at the true meaning of the record as suggested by the Holy Spirit. One is a literalist, another a spiritualist, when reading the Bible. One believes God has bodily parts and form; another, the contrary. One believes temporal death the consequence of Adam's sin; another, that it inheres in man's original nature. What a variety of opinions have obtained among the best, the most pious, and those most desirous of ascertaining the divine will concerning inspiration, the Sabbath, baptism, the Lord's Supper, creation, the account of man's first sin, the deluge, the atonement, and almost every Bible question of importance; and all this by the most firm believers in God, the Bible, Christ, and his redemption. Surely, then, where such diversity of opinion seems almost necessarily to obtain, ought we to expect, that the Christian world will ever harmonize in opinion? For one, I do not expect such a miracle of miracles to take place.

And yet I do expect the Christian world one day to be unified, to be fused into unity—that the church will yet stand forth clear as the sun, fair as the moon—that the prayer of the Redeemer will one day be answered—that the unity for which he prayed will be realized—that the kingdom of heaven will be realized on earth—that God's will will be done here as in heaven. Nor do I expect that it will be brought about by any personal coming of Christ to destroy the wicked, and burn the earth, but that it will be the result of an application of those principles which ever can be the only true basis of union, on earth or in heaven, among intelligent beings, principles that, if not recognized, there will ever be wars, contention, discord, and hell. The examination of them will be considered when I argue the affirmative of my subject.

GIVE HIM ALL.

An Indian, who heard a sermon in a Christian settlement, was much moved by the claim that he should give up all to God. The duty pressed upon his heart; he returned to his wigwam; he meditated much upon it; and at length solemnly resolved to do what God required. First, he took his rifle and set it apart for the Lord; then his fishing apparatus; then his scanty furniture; then his blanket—repeating as he set apart each article, "Here, Lord, take that." Finding himself utterly destitute, having given up all, he yet felt that he was forsaken of God, and was in great distress. The darkness of despair came over him. In this last extremity, he laid himself upon the altar, saying, "Here, Lord, take a poor Indian." The offering was accepted; and there, alone, bereft of human help or hope, this poor despised savage was delivered from the power of sin, and made an heir of glory. He soon learned to read, and was supplied with a Bible, which he made his daily companion; he was happy in solitude, and with Christian friends, to whom he often remarked, that when he gave himself to the Lord, the Lord gave him all things, "for the life that now is, and that which is to come."

THE BIBLE.

Father! that book
With whose worn leaves the careless infant plays
Must be the Bible. Therein thy dim eyes
Will meet a cheering light; and silent words
Of mercy, breathed from Heaven, will be exhaled
From the blest page into thy withered heart.

John Wilson.

There wilt thou learn what to thy ardent mind
Will make this world but as a thorny pass
To regions of delight; man's natural life,
With all its varied turmoil of ambition,
But as the training of a wayward child
By many exercises; yea, death itself
But as a painful birth to life unending.

Joanna Baile.

Whence but from Heaven could men unskilled in arts,
In several ages born, in several parts,
Weave such agreeing truths? or how, or why,
Should all conspire to cheat us with a lie?
Unasked their pains, ungrateful their advice,
Starring their gain, and martyrdom their price.

Dryden.

So has this Book entitled us to Heaven,
And rules to guide us to that mansion given;
Tells the conditions, how our peace was made,
And is our pledge for the great Author's aid.
His power in nature's simple book we find,
But the less volume doth express his mind.

Waller.

A critic on the sacred Book should be
Candid and learned, dispassionate and free;
Free from the wayward bias bigots feel,
From fancy's influence, and intemperate zeal.

Cowper.

TIME OF COMMENCING THE SABBATH.
An Essay read before the Seventh-day Baptist Western Association,
at its meeting on the 22d of June, 1854.

BY NATHAN V. HULL.

The question as to the time of commencing the Sabbath was originally one of a very simple and incomprehensible character. The present difficulties about it, whatever they may be, have arisen out of circumstances that have occurred one after another in the world's history, suited to the development of new and diverse theories. As it was not contemplated by the Association, that a history of the circumstances and opinions connected with this question should be given by their Committee, he will confine himself to the question as it was "at the beginning," supposing that to be the design of the appointment.

In the first chapter of Genesis, we find the term *day* employed in two different senses. In the fifth verse it is said, "And God called the light day, and the darkness he called night; and the evening and the morning were the first day." It will at once be seen, that the term "day" in this place has two significations—the first limited to the time in which light prevails, and the second extended so as to embrace both the light and the darkness, or a day of twenty-four hours instead of a day of twelve hours. It is, however, well known to the Bible student, that the term *day* is used in a variety of significations, many of which are not pertinent to this question, for the reason that they were not only introduced a long time after the institution of the Sabbath, but because it is used to describe widely different portions of time. To attempt to apply all the various uses of the term to this discussion, is manifestly absurd. The question, when stripped of its foreign and illegitimate characters, is, In what sense is it used in the institution of the Sabbath? To answer this, we must go to the institution itself, and study with care the record revealing the divine mind concerning it. Go we then to the "law and the testimony."

We will now state two propositions, and attempt their proof.

1. That the term day, in Genesis 2:2, 3, embraces a period of twenty-four hours.
2. That this day of twenty-four hours commences on the evening previous, so that the darkness preceding the light is reckoned with the day.

In proof of the first proposition I remark—

1. That the six days preceding the one under consideration are expressly so defined.
2. Though the six preceding days are so defined, and the seventh in its terms is not, yet, as it is embraced in the narrative, without the introduction of any such terms as necessarily changes its meaning, we are required by all sober rules of interpretation to employ it in consonance with the foregoing part of the history.
3. But if we were to change our reckoning at this point, it would involve us in a most serious difficulty, namely, that of producing a chasm between the end of the sixth day and the beginning of the seventh day; for it is manifest, that the darkness preceding the light of each of the six days of the week was reckoned as a part of the day, so that the day ended with the disappearing of the light. If, then, this rule is not applied to the seventh day, the darkness following the sixth day is a period of time by itself, not belonging to any day, and therefore not a portion of the week; for a week is a period of time consisting of seven days. We conclude, that the idea that the seventh day is a period of twenty-four hours, equally with the other six days of the week, will not be seriously disputed.

We come now to our second proposition, which is, that this day of twenty-four hours commences with the commencement of darkness on the preceding evening. In Genesis, 1st chapter, 2d verse, we are told that "darkness was upon the face of the deep." In the third verse, God said, "Let there be light, and there was light." In the fourth verse, it is said, "God divided the light from the darkness." And in the fifth verse it is said, "He called the light day, and the darkness night."

And now mark, the "evening" (the darkness)

and the "morning" (the light) were the first day. How then is the first portion of time described? Is it not called "darkness," "evening," "night?" Time, then, commenced with darkness. Hence, by an iron necessity, in reckoning time from "the beginning," we must commence with the darkness with which time began, and joining that with the first succeeding portion of light, we have in scripture phrase "the first day." And if we begin the first day of time so, we must commence the second in like manner; for the rule of one civil day is the rule of all other civil days, and as the seventh day is a civil day, the same rule must be applied to this also.

But let us for one moment look at the design of the Sabbath, and see if we may not in this way get something to strengthen our position. In the commandment of the Sabbath, we are expressly told that the institution commemorates the work of creation. Now, the night is as much a part of creation as day. If then the time set apart to commemorate the event of creation does not embrace in itself the whole work of creation, there would be a manifest impropriety in the appointment. As then the day before the Sabbath ends with the setting of the sun, the day of the Sabbath must commence at the same time, so that both light and darkness, as works of the Creator's hand, have them in the order in which they were made.

We next ask your attention to the falling of the manna and its attendant circumstances. In feeding the children of Israel in the wilderness, the Lord sent them quails in the evening, dew in the night, and manna in the morning. This order prevailed on the night before and morning of the Sabbath, on each of the days except the night before and morning of the Sabbath. Does not this favor the opinion, that the night previous to the day is attached to it? See the whole account in the sixteenth chapter of Exodus.

We now come to the commandment—Ex. 20:8—11, "Remember the Sabbath day, to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work; thou, nor thy son, nor thy daughter, nor thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." It will be seen, that the commandment refers to the six creation days. These have been shown to be days of twenty-four hours, and to commence in the evening. The rule governing their reckoning in Genesis, must govern the reckoning of the Sabbath, and the rule governing the reckoning of the six days must be applied to the Sabbath. If the Sabbath commences, as some say, at midnight, and as others say, at the break of day, what is to be done in our reckoning with that portion of time passing between the close of the sixth day and the commencement of the Sabbath?

Again, in Leviticus 23:32, we have a statement that seems to be as much in point as it well could be. "From even unto even shall ye celebrate your Sabbath." Were this statement made concerning the weekly Sabbath, it would settle the question at once; but because it refers to a ceremonial Sabbath, its force in this argument may be denied. But why? What is there in a ceremonial Sabbath that should make this law peculiar to it? Can there be any reason why this expression should be found here, except as a general regulation requiring the keeping of the whole day? I think this is all there is of it, and just what there is of it; consequently, the principle here laid down applies equally to other ceremonial Sabbaths and to the weekly Sabbath.

We are now prepared to call your attention to Nehemiah 13:19—"And it came to pass, that when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath." &c. Who, we ask, unless he had an interest to serve, would draw any other conclusion from this, than that it favored the opinion that the time to cease our labor is as it begins to be dark? If it be replied, that Nehemiah pursued this course that he might the more effectually prevent their Sabbath desecration, I answer, that that statement contains an important concession to our principles, which is, that if there was an advantage gained by commencing the evening previous, then there would be a perpetual advantage gained by commencing in the evening. Of this Jehovah must have been aware; and to suppose that he would establish the Sabbath upon such principles as to expose it to almost any necessary violation, and to charge provisions with absolute weakness, is to charge him with folly. Besides, if Nehemiah had taken from the people a portion of time justly belonging to them, would it not have weakened his influence, and exposed him to the charge of having exercised a tyrannical power, and that in the name of justice and religion? We think that Nehemiah simply took the time properly belonging to the Sabbath, and exercised his just authority for its observance.

In further proof of our position, that the Sabbath commences and ends with the setting of the sun, we ask your attention to the fourth chapter of Luke's gospel, where it will be seen that Christ, at Nazareth, went into the synagogue on the Sabbath, and gave a discourse; and, pursuing the narrative, when you come to the fortieth verse, you find that at the setting of the sun those that had any

sick came and presented them to be healed. Now, why did they not bring them before sunset? Is there any other reason than that they regarded healing on the Sabbath a breach of the Sabbath law? If it be said, that this was a Jewish superstition, my reply is, that does not reach the point. The question is, how came the Jews to believe that the Sabbath closed at sunset? If it be said that this was according to Jewish tradition, we demand the proof. The truth is, the Jews affirm that this is according to Scripture. One thing, then, is established by this, and that is, that the Jews interpret the Sabbath law in this respect according to the positions taken in this argument; and who will deny to them, that they have the means, if any have, of forming a correct opinion? Remember, that to them were given the "oracles of God," and the prophets were sent to expound them; also, miracles were wrought in their behalf; and, as it regards the Sabbath, it stands in the lead of all the institutions of religion, as representing the fundamental ideas of religion, the creation and the Creator, and as, therefore, in some instances in the Old Testament, representing the great idea of religion itself. To suppose, then, that under these circumstances the Jews were not well instructed upon this point, is to take issue against all the probabilities in the case.

Let us now briefly state the matter as we have so far found it, and see where we are.

1. The first we know of time is, that "darkness was upon the face of the deep." Light, then, called "day," and the darkness he called "night." Here we have the first definition of the term "day."
3. And the evening (or darkness) and morning (or light) here are the "first day." Here we have the second definition of the term "day," and bear it in mind, that the first week of time was composed of seven such days as the last mentioned, the last of which is the Sabbath, which we are commanded to observe.
4. One of the regulations concerning a ceremonial Sabbath, is that it be observed from "even to even," and this not because there was anything peculiar in the Sabbath itself, or any of its attending and modifying circumstances, requiring it to be observed from even; but because from even to even is a whole or natural day; therefore, as the Sabbath is a whole day, extending from "even to even," the same law of observance should be attached to it.

5. Nehemiah, in a case of Sabbath reform, commences at evening, or when it "began to be dark." In this case we have shown that the probabilities are against the supposition that Nehemiah commanded cessation from labor before the divinely appointed time.
6. When the Saviour was preaching at Nazareth, and the Jews had any sick they wished to have healed, they delayed to bring them until the sun was setting, because it was Sabbath day.

To the foregoing collection of scripture proofs upon this subject, I will add two or three reliable statements of history.

1. Kirro, in his *Cyclopedia of Biblical Literature*, article Day, says: "The earliest measure of time on record is the day. The evening and the morning were the first day, Gen. 1:5. Here the word day denotes the civil or calendar day of twenty-four hours, including the evening, or natural night, and the morning, or natural day. It is remarkable, that in this record the evening, or natural night, precedes the morning, or natural day. Hence the Hebrew compound evening-morning, which is used by Daniel (8:14) to denote a civil day. In fact, the Jewish civil day began as it now does, not with the morning, but with the evening. Thus the Sabbath commences with the setting of the sun on Friday, and ends with the sunset of Saturday. Indications of this primeval order exist among many nations, and even we have sevennight and fortnight, to signify seven days and fourteen days. Under this arrangement, the night seems to have been regarded, not as belonging to and terminating the preceding day, but as belonging to and terminating the day that follows. *Nox ducere diem videtur*, (Tacit. Germ.)"
2. The *Encyclopedia of Religious Knowledge*, article Day, says: "The Hebrews began their day in the evening."
3. *Wood's Dictionary*, article Day, says, that the "Hebrews began their sacred, if not their civil day, from the evening, Lev. 23:32. The ancient Austrians, Bohemians, Marcomans, Silecians, modern Italians, and Chinese, do the same."

I firmly believe that the positions here taken will bear the test of fair and candid criticism.

A CHRISTIAN MOTHER.

Rev. Dr. Hawks recently delivered a lecture before a Historical Society, when he related the following story, illustrative of female heroism:—

"Among those, he observed, who formed a part of the settlement during the Revolutionary struggle, was a poor widow, who, having buried her husband, was left in poverty, with the task upon her hands of raising three sons. Of these the two eldest, ere long, fell in the cause of their country, and she struggled with the youngest as best she could. After the fall of Charleston, and the disastrous defeat of Colonel Buford, of the State of Virginia, by Tarleton, permission was given to some four or five American females to carry necessities and provisions, and administer some relief to the prisoners on board the prison-ship and in the jails at Charleston. This widow was one of the volunteers upon this errand of mercy. She was admitted within the city, and braving the horrors of pestilence, employed herself to the extent of her humble means in alleviating the deplorable sufferings of her countrymen. She knew what she had to encounter; but notwithstanding, she went bravely on. Her mission of humanity having been fulfilled, she left Charleston on her return—but, alas! her exposure to the pestilential atmosphere she had been obliged to breathe, had planted in her system the seeds of fatal disease; and ere she reached

her home she sank under an attack of prison fever, a brave martyr to the cause of humanity and patriotism. The dying mother, who now rests in an unmarked grave, thus left her only son, the sole survivor of his family, to the world's charity; but little did she dream, as death closed her eyes, the future of that orphan boy. The son became President of this free republic—for that widow was the mother of Andrew Jackson!"

INDIAN MOTHER'S AFFECTION.

The following incident is related by the Rev. A. Stevens, in the National Magazine, in his Editorial Jottings in the West:—

"A chief and his two wives were converted, and wished to join the mission church. He was a truer man and had a warmer heart than was usual among his race. It was necessary that one of his wives should be put away; they themselves, as Christian converts, saw and conceded the necessity, but the process of effecting their separation was heart-rending. The details of the process could not be determined in the wretched family, and the missionary was sent for. He found them in the deepest grief. One of the wives was young and beautiful, both in person and character; the other one was aged and infirm, but equally esteemed for her virtues. It was settled that the latter should be retained; the other bowed her head and consented; it was struggle remained; the young wife was a mother; she had an only child, an infant. The chief loved it; it was, perhaps, to be the inheritor of his authority and honors; he could never part with it.

"Never," said the missionary, "did I witness a more affecting scene than now followed. No possible terms could be agreed upon between the contending affection of the two parents. The mother sat upon the ground heart-broken; her tears dropping on the child in her arms; the chief stood off, agonizing and weeping, and the elder wife shrank away from the scene. The missionary proposed at last, I think, that it should be decided by lot, and the child fell to the chief, but the mother clung to it. The missionary urged her to carry it to the arms of the chief, but she could not; her sobs were her only reply. He then directed the chief to take it; but the latter overcame at the grief of his heart-broken mother could not step forward to do so. What was to be done? The agreement was binding. In Indian life the father was the only sure protector of the child; the mother's own future marriage and protection would be affected too, by the result.

"It was a painful, heart-rending case, but had no alternative. The missionary had to advance to the prostrate woman, and take the child himself. She revered his office; she believed the act necessary, and with irrepressible tears and sobs yielded the child; but no sooner had he taken it from her bosom, and placed it in the arms of the father, than the woman leaped towards it, and with outstretched hands, struggled to regain it, crying frantically, 'Give me my child! Oh! give me my child! Do what you will with me, but give me my child!'

"I saw the retained wife of the chief at the camp; she bears the highest Christian character, and her husband has, I understand, maintained his Christian integrity. The young heart-broken mother has found a refuge in the grave."

PAUL AT SEA.

1. He did not go for pleasure, or for his health, or to make money. He went because he was sent. He appealed from an unjust condemnation to Caesar, and was sent a prisoner ocean-wide to Rome.

2. Heathenism paid his expenses. "It is not often that a godly preacher gets transferred from one part of the field to another, and a Pagan treasury foots the bill."

3. Satan himself did a bad job by driving Paul into this voyage. He had a hand in it. He blew the bellows by which the first fires of persecution raged, and drove Paul from Palestine. But this, so far from stopping the preacher's voice, as Satan designed, only gave him a new and nobler field. Instead of blowing the Gospel trumpet in the outskirts, he now went to blow it in the capital. And Satan's friends carried him for nothing.

4. Paul did good service at sea. He did not coil himself up in his berth and snore away the voyage. Nor did he, as one in bonds, go fretting in discontent at his lot, setting everybody else grumbling. He was cheerful and full of animation, as a good man ought to be anywhere. He was handy as Jack himself when the sea called for him. Now he helps pitch the cargo of the laboring vessel into the sea—and now he makes all ring fore and aft with a voice that roused and encouraged the dispirited sailor—and now gives the captain a hint that saved the lives of all on board.

5. Paul took his religion with him to sea. Some leave theirs behind; and it is not heard of off soundings. But our voyager was not ashamed to have all know who was the God he served, giving thanks for the food provided, and praying for the welfare of all on board.

6. Paul had a taste of shipwreck. But he went through its perils like a man of sense, and a Christian man, and did more for the safety of all his shipmates, than any and all others on board.

Paul on the land, or Paul on the sea, a most noble specimen of a Christian man. Happy for land and sea, when upon both the number of such men shall have been multiplied ten thousand fold. [Puritan Recorder.]

The Bible presented by George Fox to the Swarthmore meeting-house, near Ulverston, and long chained to the reading-desk, is about to be restored to its place, after having for some time been in private hands. The Swarthmore meeting-house was the first place of worship erected by the Friends.

*The author of this extract is a New England clergyman.